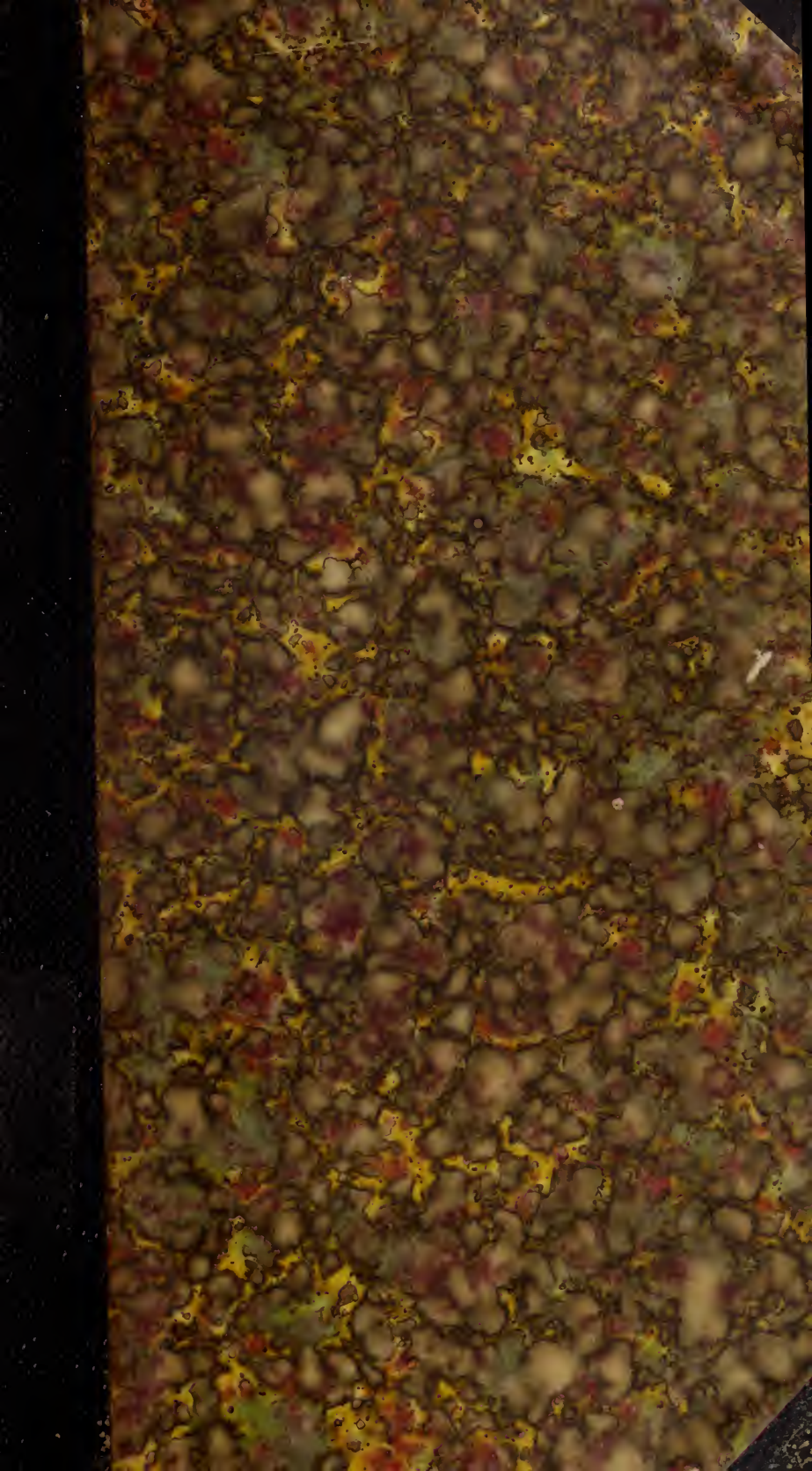

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THE

# MISSIONARY HERALD.

VOL. LIV. SEPTEMBER, 1858. No. 9.

## American Board of Commissioners for Foreign Missions.

### Southern Armenian Mission.—Turkey.

#### ANNUAL MEETING.

THE annual meeting of the Southern Armenian mission was held at Aintab, commencing April 12; the sessions continuing from day to day until April 20. Reports of the several stations were presented, and various matters of business connected with the interests of the missionary work, in different portions of the field, were attended to. It was voted to transfer Mr. White from the Antioch to the Oorfa station. At the close of the meeting, April 20, Dr. Pratt wrote:

The widening and deepening of the evangelical work in Northern Syria, was never more manifest than in the various station reports presented this year. Especially cheering and hopeful are the deep movements reported from Oorfa and its region; movements which are sure, as we learn from past experience, to bear good fruit. We have waited long for good tidings from Oorfa, and now we can see the dawn of better days. We believe that, in a measure, this is due to its being occupied by a missionary.

From Adana we hear of a similar incipient movement, and are relieved from much doubt respecting our arrangements for that place. If the residence of a missionary in that region were possible, we should hope for a good harvest of souls from those broad plains. But most of all do we rejoice over the still, deep work of the Spirit in Marash. We have now a guaranty of quiet and peace in the infusion of a larger spiritual influence in that rapidly growing community.

The work is on every hand rapidly expanding, and the first and most important topic on our docket was Theological Instruction. We are already troubled to find laborers, and the communities are rapidly outgrowing the capacities of uninstructed or half-instructed teachers. This want is deeply felt, and plans for meeting it were freely discussed.

There are reported, as connected with the mission, 5 stations and 12 out-stations; 9 churches, with 425 members, 101 having been received by profession during the past year; 15 common schools, with 401 male and 170 female pupils; one native pastor, and 17 native preachers. The average Sabbath attendance at 17 places, amounts to 1,747.

#### STATION REPORTS.

##### Aintab.

Many changes have taken place, within the year, in the missionary force residing at

Aintab. Messrs. White and Coffing, with their wives, arrived there in April, 1857; Dr. Pratt soon left, and is now stationed at Aleppo; in June Mr. Nutting removed to Oorfa; and in August Mr. White was designated to Antioch, and soon left Aintab to spend the winter at Oorfa. Mr. Coffing was thus left alone at Aintab, Mr. Schneider being in the United States.

### *The Church—Contributions, &c.*

To the church at this place, 48 members have been added within the year, on profession, making the whole present number 224. "The average attendance at the noon service on the Sabbath has increased from 670 to 700, and often a much greater number has been present. The Sabbath school has been faithfully and efficiently superintended by a native brother, and has had a regular attendance of about 140 scholars." As many as 90 women have sometimes attended the female weekly prayer meeting; the average attendance has been about 50. "Not less than 150 regularly attend the monthly concert."

"To the list of tax-payers, partly because of under-estimating the number last year, 130 names have been added; the number now being 400," and the whole Protestant community now numbers 1,600. "They have supported their pastor, at an expense of $207, and have contributed $281 16 for schools and various objects of benevolence, making in all $488 16; an increase of about twenty per cent on last year's contributions." Mr. Coffing says: "In this department of effort we have great hope for the future. One leading member of the church, besides his contributions for the pastor, schools, the poor, &c., has decided to give one half of his income yearly to special objects of benevolence. We trust others will soon follow his example. The women also have just formed a society for prosecuting the work in Orool. They have subscribed 3,300 piasters ($114), and the prospect now is, that we shall be entirely relieved from any farther expense for the work in that interesting village. They promise not only to give, but also to pray for the work there."

### *Schools.*

No instruction has been given during the year, in theology, to those who would have formed a theological class, owing to the fact that there has been no missionary at Aintab with sufficient knowledge of the language to give such instruction. Mr. Coffing writes:

It is encouraging, however, that some of the obstacles which existed a year ago to theological classes here, are giving way. Brethren in the community now seem willing to board all such young men as may come from abroad. Eight young men of Aintab, all of them church members, bright and promising, are anxious to enter Baron Alexander's school, preparatory to receiving theological instruction; and the expected return of Mr. Schneider, not many months hence, gives us the hope of an experienced missionary to teach them.

Three common schools have been sustained during the year, two for boys and one for girls, numbering in all 210 scholars; 80 of these, 60 boys and 20 girls, being from families not yet Protestant. A great incidental good connected with these schools is, that they are found to be a means of carrying light and inquiry among those not yet Protestant, and of disposing them to receive the truth. This has alarmed the Armenian priests. They now cry out against their people for sending their children to our schools; saying that both the parents and their children thus soon become Protestants. Within the year they have made their school free, and are trying to remodel it somewhat after ours. Indeed the influence of our schools upon the educational efforts of the Armenians is as marked as that of our church upon the morals of their community, inciting them to efforts to reform their worship.

Adult instruction is confined to women who are learning to read. They are taught by children who, before and after school hours, go for that purpose from house to house. Their efforts are now superintended by a competent person, who gives all his time to this work. He sees all the women two or three times a month, inquires into their progress and the faithfulness and efficiency of their little teachers, and speaks to them a word about Christ. This is a humble but deeply interesting department of effort,

and is not small in its results. More than 350 women have learned to read since the commencement of these efforts, and not less than 50 of them within the year just closed; 180 women are now thus receiving instruction, and 40 children are engaged in giving it.

Reference is next made in the report to the settlement of difficulties in respect to the support of Sdepan Agha, at Constantinople, of which some account may be found in the Herald for June last, p. 195.

### *Out-stations.*

The only out-stations now connected with Aintab are Orool and Birijik, and statements respecting these places may be seen in the Herald for April of the present year. In regard to Orool the report says:

This charming village, six hours east from Aintab, is now, after long resistance, fairly open to the truth. No opposition has been encountered since the helper who first went there was released by an officer from Aintab, from the house in which they had shut him up. The work goes quietly and steadily on. Seven tax-payers, and in all twenty-seven persons in the Protestant community, are the fruits of nine months' labor. A little school of fifteen scholars has been gathered, many families are visited by our helper, and twenty or more attend his service on the Sabbath. From the spirit of inquiry awakened there, and the special prayers and contributions of the women of Aintab now offered for the place, we are led to hope that God has great and special blessings in store for Orool.

In Birijik, it is said, the work makes slow but steady progress. The number of Protestants, male and female, is thirty-five. Killis is now connected with the Aleppo station. Other villages, two days distant in a north-east direction, are inviting effort.

### Marash.

The report of this station is full, but most of the facts communicated have been noticed in letters which have already appeared in the pages of the Herald, and need not be dwelt upon again. Forty-five persons, eighteen of whom were females, were added to the church during the year, making the number of members in good standing at the close of the year, 74. The Protestant community, which numbered at the commencement of the year, in all, 599 persons, has paid within the year, for schools, for repairs of "the place of prayer," and for the support of Sdepan Agha, 4,085 piasters. A very desirable site for the erection of a church has been purchased, liberal efforts are made towards building, and the church is moving "towards giving for the spread of the gospel in other lands." The average Sabbath congregation for the year was 335. There are now two places of worship.

The schools "have been in a very flourishing condition," the boys' school numbering 112 pupils, and that for girls 38. "The demand for books during the year has been unprecedented." The monthly concert is well attended. The spiritual state of the community, for some months, "has been happy and full of encouragement." The present native helper is spoken of as an excellent and faithful man, much esteemed by the people. "The women's prayer-meeting, and the girls' and women's catechetical and Bible classes, superintended by the wives of the missionaries, are flourishing."

At Albustan it is reported that the brethren are again suffering persecution, but "the good work advances." Zeitoon is still closed against direct missionary effort. There are many villages, of considerable size, in the vicinity of Marash, of which the brethren feel that possession should be taken. "We have refrained," they say, "from a full exploration of our field, from the fact that we have not helpers to enter the places about us."

### Antioch.

Mr. Morgan speaks of the field connected with this station as divided into three districts—the middle district, including Antioch; the southern, including Kessab; and the northern, including Adana and Tarsus. At Antioch there have been three native helpers. Public services are sustained at the chapel on the Sabbath, and there is a Thursday evening meeting in the houses of the Protestants. The report says:

The Sabbath congregations at the beginning of the year did not average over twelve or fifteen. The number for several months has been steadily increasing, until now we usually count twenty

twenty-five, and thirty even, when there is no particular occasion to draw a congregation.

The spirit of brotherly love prevailing in our little community has been marked. The gospel has been most evidently working in the hearts of the people. They have paid, for 1857, their whole due for the support of the civil head of the Protestants at Constantinople, and have subscribed for the small expenses of the community liberally, according to their means. Among them there are at least three of whom we hope that they have experienced a change of heart. On the whole, in regard to Antioch, we have great reason to be thankful to God, who has blessed the labor of his servants. The work is in an extremely gratifying and hopeful condition.

The formation of a church at Bitias was noticed in the Herald for December last. Of that place Mr. Morgan says: "At the period of my last report the congregations on the average did not number over forty, of whom only a few were women. Now the number of women attending nearly equals the whole congregation at that time. This result, under God, must be attributed to the faithful labors of the helper and his wife."

### *District of Kessab.*

The dismission of the pastor of the Kessab church, Baron Avedis, has been mentioned in the Herald. It is now reported:

In this district the work of the gospel has been steadily progressing. The church, during the year 1857, received an addition of twenty-one members, and the Protestant community has made gratifying progress. At one time, the church, from want of a pastor and from other causes in their mind connected with this, fell into a very cold and trying state. But by God's blessing on the labors of one of our head men, this state of things has passed away, and the church seems to be in an active, earnest condition. A number of the members, during the winter months, have been going, two by two, from house to house among the Protestants, and such Armenians as would receive them, talking about the truth. The sisters of the church also arranged among themselves a similar plan, and the results of both efforts have been good. The weekly female prayer meeting, which had been for some time interrupted, was again renewed with great tenderness of feeling. I administered the Lord's supper to this church in December. The congregation was very large, numbering four hundred and fifty persons, and the Spirit's influence seemed to be present. Three persons were admitted to the church.

The school now numbers nearly a hundred children. It is taught by two persons. Margos, the converted priest, still finds employment in going from house to house teaching the women to read. He has about eighty pupils.

"There has been no marked event connected with the work at Ekiz Olook during the year. There can be no essential progress in numbers, for the village is almost exclusively Protestant." At Bogcheghaz, and other villages near Kessab, there has been progress. Efforts of the papists in that portion of the Antioch field have been continued, but without success.

### *District of Adana.*

In this district, within a few months, the work has assumed a more hopeful aspect. "Several persons have united openly with the community. A Protestant Greek of Smyrna, of Adana origin, but who for twenty years has been absent from his native city, recently returned. He finds his father an old man but still living, and tells him of the new faith he has found, and he is now rejoicing not only in his son who was lost, but in a faith that satisfies the wants of his heart. The regular congregation has increased to twenty and twenty-five." Speaking of persons who called on him during a recent visit to Adana, and who, though professing to believe the truth, still conform to the rites of the Armenian church, Mr. Morgan remarks:

One of them, a fine, intelligent young man, said one evening, with great emphasis and apparent feeling: "I believe in one God, the Creator of all things; and in one Jesus Christ, the only Savior; and in one Holy Spirit, the regenerator

and sanctifier of the heart; and in one gospel; and in one way of life; and in one church; and I believe the Protestant to be that church. But while the Spirit draws me in that direction, my wicked heart draws me in the opposite, and I remain in this perilous condition." Others made use of similar words.

There are quite a number of persons in Adana just in that condition. So far as belief is concerned they are Protestants, yet they do not profess its precepts and follow them. They need the Spirit of God to give vigor and power to their convictions. I have great hope, that within a few months we may see the addition to the little community there of some from this class. During my stay there I assisted baron Adadour in administering the Lord's supper to the church. Two persons were received on profession of their faith. The audiences were, on that day, in the morning thirty-five, at noon fifty, and in the afternoon forty-five. All listened with marked attention. It seems to me we have reason to indulge large hopes for that city. There are nearly ten thousand Armenian souls there.

### Aleppo.

Dr. Pratt, formerly of Aintab, removed to Aleppo in October, 1857. "The station had been for two years in the hands of various native helpers, and the community had been increased in that time by the addition of three men, one of them with his family. All of these were from other places. The current of heedlessness and worldliness among the native inhabitants seemed entirely unchecked."

Soon after Dr. Pratt's arrival, a serious division occurred in the church and community, but it is now reported: "Our community is, at present, united and in a very hopeful state. The audience on the Sabbath has not diminished, and that on week days has increased to from 12 to 25; that on the Sabbath being 41. The number of tax-payers is only 9, though the regular male attendants amount to 20."

There have been no additions to the church, and one member, who had removed to Arabkir, has died within the year. There are now two or three hopeful candidates. "More books have been sold the past two years than ever before, many of them being Scriptures in Arabic, but we do not see the fruit we wish. There is enlightenment, but a strong tendency towards neglect of all religion, and even infidelity."

"Killis, the only out-station of Aleppo, has been supplied by native helpers during the year, and its general progress confirms our previous hopes. The audiences are fully up to the capacity of the house, which has been extended at least four times. The average attendance is one hundred. "The community numbers 45 tax-payers, and 123 in all. The church numbers 18, three having been added and two removed during the year —one by letter, one by death." Arrangements have been made for building a church, respecting which, it is said: "The zeal, enthusiasm and liberality of the people are beyond all praise." "The great need of Killis is a good, capable pastor."

### Oorfa.

For a report of the state of things at this station the reader is referred to a letter from Mr. Nutting published in the June number of the Herald, and one from Mr. White in the July number.

## Northern Armenian Mission.—Turkey.

### ANNUAL MEETING.

THE annual meeting of this mission was held at Constantinople, commencing May 25, and closing June 16. As usual, there were many subjects to be considered. Delegates were present from nearly all the occupied stations.

Arrangements were made for some changes in the location of missionaries. Mr. Van Lennep having resigned his connection with the theological class at Tocat and expressed a wish to leave the place, Messrs. Pettibone and Winchester were designated to that station. The class, or as the mission now term it, the Tocat Theological School, is to be reopened, the mission being unanimous in the opinion that more must be done to supply the field with an efficient native agency. Dr. Jewett, in accordance with his request, is to be stationed at Yozgat, associated with Mr. Ball. Mr. Peabody, his health forbidding a residence in the interior, is stationed at Constantinople. Mr. Trowbridge and Mr. Dunmore were designated to spend one year in the region east of Erzroom, at Moosh and

its immediate vicinity. Mr. and Mrs. Plummer were to go to Trebizond, with the expectation, if her health and other circumstances favor, of hereafter proceeding to Erzroom, Moosh, or some other interior station. Fifteen new missionaries, four of them physicians, are requested to go out during the year now commenced, to reinforce existing or to take new stations.

### *Meetings with Native Brethren.*

It was thought desirable that considerable prominence should be given this year, during the annual meeting, to meetings with the native brethren. By correspondence with the missionaries at Smyrna and Baghchejuk, arrangements were made to secure the presence of delegates from nearly all the churches in those fields, and the general letter says: "Most interesting meetings have been held, at which our largest place of worship was too small for the congregation. We have also had several meetings with the delegates from the Protestant communities of the empire, and the pastors and representatives of the native churches. In these have been discussed freely, various questions, especially 'The relation of missionaries to the native churches,' and 'Their relation to the Protestant community.' These discussions have been conducted with good feeling. We confidently hope that, hereafter, we shall have the warmer sympathy and more hearty cooperation of all our native brethren in our missionary work."

### *General Remarks—Statistics.*

The brethren say: "Our work during the past year has been prosperous. There has been no striking movement in any part of the field, no such general outpouring of the Holy Spirit as at some times in former years, yet the additions to our churches indicate a decided progress." The opinion is fully expressed, that though much remains to be accomplished, the cause of civil and religious liberty has made great progress in Turkey, and is still gaining ground.

Respecting this meeting of the mission Mr. Trowbridge remarks: "It has been a very harmonious and delightful one. The devotional exercises were exceedingly interesting. I have never attended any meetings when the tide of religious feeling rose so high as at these. You will appreciate this remark if I add, that at the closing services on Wednesday, a brother who is remarkable for the manner in which he can control his feelings, in attempting to make some remarks, was compelled several times to come to a full pause in order to restrain his emotion. Others wept like little children. The Holy Spirit was manifestly present, and with such power as to subdue every heart."

The tabular view of this mission for the year 1857, gives the following as the statistics at the close of the year:—missionaries, of whom one is a physician, 24; female assistant missionaries, 23; native pastors, 4; native preachers, 21; other native helpers, 82; churches, 24; members, 577; received by profession during the year, 125; common schools, 40; pupils in these schools, 1,009.

## STATION REPORTS.

### Constantinople.

THE report from Constantinople first refers to the death of Mrs. Hamlin, the absence of several of the missionary band, some for the whole and others for portions of the year, in pursuit of health, and the visit of Mr. Dwight to England, by invitation of the Turkish Missions Aid Society. This visit is regarded as having been productive of much good, and the Society is spoken of as growing stronger and stronger, and promising to furnish, still, most valuable aid in the great work in Western Asia. Reference is next made to the removal of Mr. Morse to Adrianople, to commence the work among the Bulgarians, and a sketch is given of the various providential circumstances which have led to the undertaking of that work.

A view is presented of the general labors devolving upon the missionaries stationed at Constantinople, "labors not directed specially to the people of Constantinople and vicinity, but having reference to the whole field;"—in the Bebek seminary and the female boarding-school; in connection with the press, translations and revisions; in superintending the general book distribution; in connection with the mission post-office; and in the transaction of much business for the various interior stations. "Every missionary at Constantinople is employed wholly or partly in such general work, having no more connection with this than with other stations." The details of "labors more directly connected with the station" which are then presented, show that the brethren at the Capital have abundant work upon their hands. They feel that they may be greatly relieved by the presence of a mission treasurer, who will take upon himself much of the general business of the station, and thus allow others to give themselves more fully to the ministry of the word. Mr. Washburn, who sailed from

Boston on the 14th of July, is expected to occupy this department.

The work among the Turks, it is said, has lost nothing of its interest. Mr. Williams is constantly meeting with earnest inquirers, and "seems to have peculiar gifts in meeting the objections which arise in a mussulman mind." The *distribution* of Turkish scriptures has diminished of late, but not the *purchase* of them by Turks; "and the actual reading and study of them are evidently increasing."

Hohannes Der Sahagyan is now the acting pastor of the Hass-keuy church, and his connection with it promises to be greatly useful. The Pera church, with which pastor Simon is diligently pursuing his labors, has entered upon the great undertaking of building a house of worship.

### *Out-stations.*

Brief reference is made, in the report, to some of the out-stations. "The church at Rodosto, after suffering long from persecution, has enjoyed peace and quiet the past year. The people have, with much interest, contributed five hundred piasters to the Bulgarian mission. We regret to learn that the pastor has long been suffering from ill health. The Broosa church continues its steady and harmonious course. The pastor and people have always been united in Christian confidence and love. The work in Bilijik, eighteen hours beyond Broosa, is highly prosperous, and the new helper, sent from the seminary, is proving himself to be a workman that needeth not to be ashamed. Trebizond, formerly the residence of a missionary, is now one of our out-stations, under the care of a native preacher."

### *Printing.*

The printing reported for the year 1857 amounts to 5,403,000 pages in Armenian, 7,684,000 in Armeno-Turkish, 1,194,000 (the four Gospels) in Armeno-Koordish, and 36,000 in Greek; in all, 14,317,000 pages, of which 9,312,000 were pages of Scripture.

### *Bebek Seminary.*

In the report of this institution, to which Messrs. Clark and Hamlin have given most of their time, it is said:

During the past year, five of our theological students have gone forth to labor in the missionary work, and are now successfully occupied in fields widely separated from each other. One has gone to the Assyria mission, and is at present the native preacher of the largest congregation, with one exception, which has been gathered by our efforts in the Turkish empire. The second has gone to Cesarea, where he is laboring most efficiently as teacher and preacher. The third is at Kharpoot, engaged in the same labors, and of his success we have the most gratifying intelligence. The fourth has been sent to Bilijik, a large town about two days' distance from Broosa, towards the East, where a most promising work has recently commenced and is now going forward. The native brethren of that place have addressed a letter to the missionaries at Constantinople, expressing their heartfelt gratitude that an efficient and excellent man had been sent them, and stating that the work of the gospel is rapidly going forward under his superintendence. The fifth, who has pursued a full course of study, and who has a good knowledge of Turkish, Armenian, English and Greek, has entered the Bulgarian field, in connection with Mr. Morse, at Adrianople, with peculiar prospects of extended usefulness.

This constitutes the theological class for the year. Two young men of excellent character, one from Diarbekir and one from Erzroom, who commenced the course with this class, were separated from it by failure of health, and there is no prospect of their resuming their studies at any future day. Another individual, a converted Mussulman, for a time in our institution, is teaching the Kuzzelbash Koords in the Taurus mountains, the chief of the tribe, Ali Gako, having some years since received the gospel as the law of his people. Another, who was a student with us for a short period, is a very successful teacher of an interesting school in Constantinople.

Of the students now in the seminary, more than two-thirds have entered during the past two years. Hence, though we have in the institution a great amount of material, of the most excellent character, of necessity it is not now in a very advanced state.

The public examination of all the classes, in December last, is said to have been highly satisfactory. The first hour of school exercises, each day, is devoted to exposition of the Scriptures with practical remarks, and the students have manifested great interest in the study of the word of God. Great effort is made to train them to a sense of their religious obligations, and to prepare them to be earnest workers in the vineyard of the Lord; and many of them have a strong desire to be engaged a part of the time, while pursuing their course of study, in active labors among the people. The Turkish class in the seminary has been disbanded for a time, for want of a teacher sufficiently acquainted with the language. The number of students during the year was about forty. The standard of scholarship required for admission having been raised, many applicants for admission have been rejected.

### *Female Boarding School.*

In October last, the principal of the school, Miss Maria A. West, found it necessary, with reference to health, to return on a visit to the United States. Since then the school has been in charge of the associate principal, Miss Sarah E. West; Mr and Mrs. Winchester having been associated with her, taking charge of the domestic department and hearing a few recitations. Baron Abraham, a native helper, has taught in the school, since August 1857, three hours per day, and one who had just finished her course as a pupil has been a valuable female assistant. Very encouraging particulars are mentioned in the report respecting the employment and manner of life of quite a number of individual graduates from the school.

The course of study has been the same as heretofore. "With but few exceptions the progress of the pupils in study, and their general behavior, have been commendable, many of them giving evidence that their minds are expanding under the mental culture bestowed upon them. The various departments have moved on for the most part regularly and satisfactorily. During the early part of the summer, and again in the winter, we were visited by sickness which, though not of a serious character, materially retarded the progress of the school. The pupils at these times cheerfully performed a double portion of household duties, and rendered much assistance in taking care of the sick, till they were in turn obliged to be waited upon. And during the illness of their much loved teacher, the tender thoughtfulness shown by many of them, both in endeavoring to maintain the order of the school, and in relieving those who had the charge of her, greatly endeared them to those who witnessed it."

The religious exercises of the school have been nearly the same as in the previous year. "Before Miss West left, eight of the pupils came forward and united themselves with the people of God, leaving but five in the school at that time who were not members of the church." "There are some among the pupils whose Christian character has shone brightly during the year." Recently more than usual evidence of thought upon the subject of religion, among those who are yet without hope, has been exhibited, and a few are asking what they shall do to be saved.

With reference to the usefulness of the school it is said: "Seven of the pupils will, we hope, be prepared by another year to go forth and labor for the good of the Armenian females of this land. It has always been the aim of their teachers to keep this before their minds as the object for which they came hither, and a glance at some of the results of past labors will show that they have not been entirely in vain. Those who have gone out from the school are scattered throughout the land: in Cesarea, Diarbekir, Erzroom, Khanoos, Tocat, Marsovan, Trebizond, Rodosto, Baghchejuk, Nicomedia, Adabazar, Broosa and Smyrna, as well as in different parts of this city. Of the one hundred pupils who have been connected with the institution for a longer or shorter time, sixty have given evidence of faith in Christ. Sixteen have become the wives of native pastors or helpers, and many of them are spoken of as exerting a very important influence among those of their own sex. Seventeen others have married pious young men of their own nation, and ten have engaged in the work of teaching, one of whom, in Nicomedia, has established her school upon a paying foundation, and has already been obliged to refuse so many pupils, for want of room, that another school will soon be started by one of our former pupils now residing there.

"But she who so long and so faithfully labored to produce these results, the beloved Mrs. Hamlin, has this year gone to her reward. Her record is on high. She rests from her labors and her works do follow her."

#### Baghchejuk.

Of the field assigned to this station, and

of which Baghchejuk is the centre, Mr. Parsons, who is alone at the station, says:

This field may be divided into four districts. The *northern* consists of Adabazar and eleven surrounding villages, and contains about 15,000 Armenians. The *central*, reaching from the shores of the Marmora to the Sakarius river, has eighteen towns and villages, with an Armenian population of about 40,000. The *third* district, lies about the lake of Nice, and has fourteen villages and towns, with an Armenian population of about 25,000. The *fourth* has Bilijik, and six villages to the east and north of it, with a population of about 15,000. The Armenian population of this field, as thus divided, according to the best estimate, is not far from 95,000.

Regarding the *Adabazar district* in a missionary point of view, the first thing remarkable is the providence of God in planting a church in the centre of business for the whole district. What could be more hopeful for a circle of eleven Armenian, and a score of Turkish villages, than the work of God in Adabazar. *There* these villagers meet weekly in great numbers, and the church members visit the villages often for purposes of trade. *There* is a depository, from which are sold about 3,000 piasters' worth of books, mostly Bibles, yearly. From that centre the light is spreading and penetrating the surrounding darkness. Of this we have pleasing evidence from month to month. In Adabazar itself some progress has been made. The church and congregation have increased; the meeting-house has been enlarged so as to seat fifty persons more; a Monday morning prayer-meeting and the weekly lecture have been well sustained; the school is in a flourishing condition; a juvenile missionary society has been formed, which meets weekly for prayer and benevolent contributions; and the church has contributed toward the support of its own institutions about 4,000 piasters during the year. The whole number of Protestants is one hundred, of whom twenty-three are members of the church.

In the central district there are two churches, one in Nicomedia and one in Baghchejuk. At Nicomedia four members have been received to the church within the year, and "four have gone back to the old Armenians." The girls' school has become self-supporting, and is full and flourishing. The Sabbath congregation has been good, about 100 on the average, but "the church is in a state of spiritual slumber."

"The church in Baghchejuk has been growing during the last year in Christian graces rather than in numbers, only eight having been added to its communion. The grace of giving has been sustained. Out of their deep poverty they have contributed for religious and benevolent purposes during the year, over 6,000 piasters, though the number of male adults in the community is but 51. In their zeal for evangelizing other places they have increased rather than otherwise," and it is thought the time has come for occupying Ovajuk and Koordbeling as out-stations.

In the third district, about Lake Nice, the work has not yet obtained much footing. A few Bibles and many other books and tracts have been put in circulation, and two colporters are now in the district.

"The fourth district, as it now stands related to this station, has one church at Bilijik, consisting of five members, organized during the year. Since the first of January it has had a licensed preacher, the congregation has more than doubled, and five individuals are regarded as suitable persons to be admitted to church fellowship. There is much interest in a neighboring Greek village."

The report urges the importance of having at least one more missionary and "a great increase of native helpers" in "this wide field, so remarkably prepared for the sower and the reaper." Respecting the native helpers now employed, it is said: "Faithful native preachers have been provided for the churches, who take the responsibilities and perform the duties of pastors," thus greatly relieving the missionary. "There are six licensed preachers in the field; two, however, have been employed as teachers. They have formed themselves into an association, and meet quarterly for the purpose of mutual improvement and the edification of the churches. They meet prepared with sermons and essays upon subjects previously assigned, and expositions of portions of Scripture for

criticism, and spend four days together. * * A branch of the Evangelical Alliance has been formed. Three Bible Societies have been organized, which are to have public union meetings at the time of the preachers' quarterly meetings. The idea of the Bible Society includes that of a Home Missionary Society, the object of which is, to put the word of God into the hands of all classes within the district where it is formed."

### Smyrna.

The progress at Smyrna, during the year, has not been all that was hoped for, yet it is said, "We have reason to thank God and take courage." "Three members have been added to the church, making the present number seventeen. But a more decided advance, we believe, has been made in the efficiency than in the number of this little band. They have grown in grace, and consequently are more laborious and aggressive, and, above all, more prayerful."

The Protestants have obtained increased favor and influence among the people. "They are still among the lowly; the rich and proud look down upon them, 'and of the rest dare no man join himself to them, but the people magnify them.' They are respected in business, as honest men and true, and are beginning to find godliness profitable for this life, as well as for that which is to come." Barriers against social intercourse are growing weaker. "They have gained access to many families, and their influence is increasing and extending."

"Heretofore the regular preaching at the station has been in the Frank quarter exclusively. Nothing more than an evening Bible class or prayer-meeting, at a private house, had been held in the Armenian quarter. This year we have rented a house for a chapel, in that quarter, where we have regular preaching in Armenian on the Sabbath, besides evening meetings during the week. Our helper having a room there, has acquired much influence among the neighbors, being invited cordially into their families, and receiving visits from them. There are several interesting cases of serious inquiry after the truth." "On the whole, we think that at no previous time has the prospect of the work in Smyrna seemed so bright as now."

"At Magnesia and at Pergamos, there are few signs of progress. At Thyatira, one member has been added to the little church, and there are two hopeful candidates. We have secured a house for a chapel there, in a very favorable position. A striking peculiarity of the place is the preponderance of females, both in the church and among those favorably inclined. A female laborer there would have a wide field among willing and promising neighbors."

"During the year, a deacon has been ordained over each of the churches in this field, viz., that at Smyrna and that at Thyatira, neither of them having had deacons before. The contributions of the church at Smyrna have amounted to $75 00."

### Tocat.

The population of the Tocat field, consisting of Turks, Kuzzelbashes, Koords, Armenians and Greeks, numbers, Mr. Van Lennep supposes, more than half a million, and the labors of the missionaries, though nominally confined to Armenians, must and do exert an influence among other classes. The conclusion of the mission, at its meeting in 1857, to discontinue the theological class at Tocat for a time, and the decision not at once to erect a chapel, are said to have exerted an unhappy influence, discouraging friends and encouraging enemies, and leading to the assertion and the fear, that the missionaries would ere long abandon the place. Divisions also, with animosity and bitterness, arose in the church and Protestant community, early in the year now reported. But better things were at hand. The report says:

"In January and February, a series of meetings was held with the church, and subsequently with the whole community. These means were eminently blessed, producing a most harmonious state of feeling, a general awakening to a deeper knowledge of religious things, a more assiduous and earnest use of the means of grace, and greater activity in spreading the knowledge of the truth. Blessed results were not long delayed. An awakening took place in February among the poorer class of workmen in copper, which led to public discussions, and to the conviction of many, that the way we preach is the only way to heaven."

The interest still continues. It has added to the Protestant community several interesting men, and has also spread among the women. Some of the Greeks have felt its influence, one young Greek giving occasion for great hope that a work of grace is begun in his heart. "The congregation has been slowly rising from the depressed condition in which we found it on our return from the annual meeting last year. It is now again over 130, and on one occasion was as high as 180." "We feel that we have been enjoying some small share of the precious revival which has visited the churches at home."

"The Protestants have enjoyed all their civil privileges unmolested. Whatever attempts have been made to injure them have speedily been repressed by the authorities." Yet "every one who joins them has to pass through a most severe private ordeal, which, for its extent, bitterness and duration, is probably equaled in no place where the gospel has been preached for so long a period." The whole number of Protestants is now 95. Only four members have been received into the church, though there are other candidates. The report says: "A deep conviction has seized the minds of the people, extensively, that the doctrines we preach are true, and that the open confession of these doctrines, by the Armenians at least, is only a question of time."

The day school, supported in part by the people, has been for nine months under the care of one of the younger theological students, and has increased to 30 pupils. Miss Tenney finds her hands full of important work among the females.

Nothing of any special interest is reported respecting out-stations now connected with Tocat. Marsovan has been passed over to the care of the Yozgat station. Changes which have been made by the mission with reference to Tocat and the theological class, are referred to in the account of the annual meeting, on a previous page.

### Sivas.

During the year four members have been received to the church at Sivas by letter, and one on profession. One has been dismissed, two have been suspended for a brief season, and one has been excommunicated. The present number of members is seventeen.

The Sabbath services have usually been, a Bible class in the morning, a sermon in Armenian in the forenoon, a female prayer meeting at noon, superintended by the missionary ladies, a sermon in Turkish in the afternoon, and a prayer and conference meeting in the evening. The average attendance at the two services for preaching has been fifty-five. Four "regular weekly meetings" are mentioned.

"The school at Sivas has grown, both in the number of its pupils and in its influence among the people, and is now in a more flourishing and promising condition than ever before. It numbers twenty-five pupils, several of whom are sent by persons who still remain connected with the Armenian church." "The book-shop has served a most important purpose, both for the sale of Scriptures and various evangelical books and tracts, and as a place of resort for all classes, especially for the constantly increasing number of such as are seeking to obtain for themselves a satisfactory answer to the question, 'What is truth?'" The Protestant community numbers 56 in all, of whom 21 are men.

#### *Out-stations.*

At *Divrik* the church has five members, and several persons, both male and female, are anxious to unite with it. This church labors under a great disadvantage in having neither a resident missionary or native pastor. The Protestant community of the place numbers 21 adults and 24 children. "Peace, and harmony in feeling and action, have been, as in previous years, the prominent characteristics of this little flock. The common school was suspended for a few months for want of funds, but has been opened again, and now has about 20 pupils."

At *Gurun* there is a Protestant community of eight adults, who have repeatedly solicited a visit from a missionary for the purpose of organizing a church; but it has not been judged expedient as yet to accede to this request.

"The work in *Sinjan* has been in some respects marvelous. About three years ago there was but one Protestant in the village, and he was the only man able to read; a member of the church at Divrik. It is now reported that, as a result of his manner of life, and of his unostentatious efforts to do good, twenty persons in the village, of whom four are women, are Protestants." In *Zarah*, as at Sinjan, the work is as yet in its infancy. "A helper has been located there, and there is reason to believe that his labors will be crowned with success. To our surprise no less than six men—intelligent, influential men—were found ready to avow themselves Protestants. These will, it is hoped, serve as a nucleus around which to gather many more."

"There has been persecution at Gurun, Sinjan and Divrik, the effect of which has been to strengthen the faith of the friends of truth, and to weaken the power of the persecutors." At Gurun the good work is going forward, in spite of anathemas, public and private, bestowed by the Bishop and priests upon all avowed Protestants, and especially upon the missionaries. The call for missionaries to reside there is loud. The town has 1,200 Armenian and only 600 Turkish houses." "The case of persecution that occurred at Divrik was eventually settled in such a manner that the

church and community there have, of late, been free from molestation, and their reputation for integrity is good in the estimation of the rulers of the city."

The report dwells upon the extent and the population (about 125,000) of the Sivas field, and then mentions favorable signs of the times. (1.) The field is open, notwithstanding persecutions. (2.) Ecclesiastical power is declining. (3.) The Turks manifest much interest in the subject of Christianity. "The minds of Mohammedans are being opened gradually for the entrance of new light, new thoughts, new feelings, new purposes in respect to the religion of Christ." In proof of this various facts are mentioned, but the details must be omitted. (4.) There is also "a very apparent indifference and decline of zeal on the part of Mussulmans in respect to their own religion."

### Cesarea.

The year at this station has been one of general quiet and prosperity, without persecution, and with frequent additions to the Protestant community. The first thing referred to as of special interest, is the completion and occupancy of the chapel, and the happy influence which this has exerted, of which an account may be found in the Herald for May last. Since the chapel has been occupied the congregation has seldom been less than 200. In the schools three, and a part of the time four teachers have been employed, and the report says, judging from experiments which have been made, "If we wished we could have the education of the children." Since the chapel was opened all the schools have been removed to that place, and they are conducted more obviously as a part of the missionary work, all the pupils being required to attend the Protestant meeting at least once on the Sabbath. "A few people murmured, but it was for a short time only. The schools have been as full as we could wish, and some of the best Armenian families patronize them." "Several girls, from fourteen to eighteen years of age, have come in." One Protestant brother also has a private school, composed entirely of Armenian children.

A young man who went to Cesarea as a native preacher in the spring of 1857 proved unfit for his work and soon left, but the brethren were supplied with good additional helpers by the return of young men who had been connected with the theological class at Tocat, and since October, Garabed, a graduate of the Bebek seminary, has been there as native preacher. Fifteen persons were added to the church by profession, during the year 1857. The conduct of the members of the church has been exemplary, and "the interest they have manifested in the work of God, both in Cesarea and in the surrounding country, commendable." The number of persons connected with the Protestant community was, on the 1st of April last, about 190.

Everek is now the only out-station connected with Cesarea, and the helper there has not proved very efficient. A better man is wanted for the place. There are but four Protestant houses there. Various other villages are mentioned upon which some labor has been bestowed, and in which there is more or less of promise.

### Yozgat.

Mr. Ball, who was designated by the mission at its annual meeting in 1857, to occupy Yozgat as a station, has not yet removed to that place, though he has spent considerable time there. The place has been occupied by a native helper and teacher. The school had increased to 25, but in March most of the Armenian children were taken away. The present number of pupils is 13. They are required to be present at the Sabbath and other religious services. The school is praised even by Armenians who will not send their children, and promises to be an instrument of much good. The attention of the Protestant community was early called to the duty of systematic benevolence, and they are doing well in this respect.

A house has now been rented, and Mr. Ball hopes soon to remove to Yozgat. Land has been purchased for a burying-ground, and recently, a house for a chapel. A shop has also been rented for a book-stall, and "the sale of books has been very large, considering the size of the community. Many Armenians seem to be searching the Scriptures." "For the past three months there has been some persecution, directed not so much against the Protestant people as against their friends. Eight or ten children were taken from the school. The Armenians do not wish any half-way men. They say, in substance, 'If you are an Armenian, come to church, send your children to our school, and have nothing to do with Protestant meetings or schools.' This close drawing of the lines has only tended to increase discussion and disseminate light.

"During the year the community has nearly doubled. The regular attendants (on preaching) have averaged about fifty, though the present number is but thirty-five. A part of these are hopefully pious, but no church

has yet been organized. In the masses without, there is a movement among the dry bones which, with the divine blessing, promises to be for the glory of Christ and the salvation of many souls."

### Arabkir.

At this station the Sabbath congregation, it is said, has continued about the same through the year, notwithstanding the severe weather of the winter months. The church now numbers twenty-three, twelve having been received during the year. "The state of things both in the church and congregation seems to be quite encouraging. A good degree of harmony prevails, and a lively interest is manifested in whatsoever pertains to the welfare and advancement of Zion here and in other parts of the great field."

A Sabbath school, commenced about a year since, has been sustained during the year with an average attendance of about fifty. "There has been a large Bible class of adult males, and also a class of women and girls, sometimes numbering twenty, connected with the Sabbath school. The morning meetings on the Sabbath, held in three different parts of the city, have been sustained. Some attend these meetings who are prevented by distance from attending the regular chapel services. Taking this fact into account, the average attendance at Arabkir on the Sabbath is not far from 125." Several regular meetings during the week are spoken of, which seem to have been well attended.

A providential opportunity has been embraced for securing a desirable situation for a chapel and burying ground. The common schools have been about as heretofore, though some of them were suspended during the winter. The demand for books, both at Arabkir and the out-stations, seems to be increasing. Even among the Turks there is a desire for reading the Scriptures, and the missionary work is obviously exerting no little influence, indirectly, upon the Mohammedan population. A native helper, "who has the best means of knowing," thinks there are not less than 200 Turks in Arabkir who have more or less knowledge of the gospel, derived from reading the Scriptures or hearing preaching, and "are very favorably disposed towards Christianity." From the villages also, Turks have sent requesting copies of the Scriptures.

### *Out-stations.*

"To the little church formed at *Shepeek*, about a year since, one member has been added, making in all, with baron Marderos, the converted priest, six members. This new member is a girl, named Juha, who is now employed as the teacher of the school." The number of pupils is from fifteen to twenty. A new chapel room has been constructed by the priest, who made an addition to his house, building one room expressly for a chapel. "The reason of its being built in this way, and not as a separate building, was that the whole land in the village is owned by a Turk, who is unwilling to sell." Some of the brethren, as well as others in this village, have suffered severely from a disease which has prevailed among the cattle, during the past winter, but they have exhibited a good spirit under the trial and have been ready to help one another.

"Baron Krikor, for some time employed as a preacher at Arabkir, removed to *Mashkir* with his family about a year since, where he has been employed as both preacher and teacher, baron Sarkis, who formerly occupied the place, having left for the purpose of studying at Tocat, and subsequently at Bebek. The Protestants at this village have suffered for several months, from the persecutions of an Armenian priest, who has recently come among them." His efforts have tended somewhat to discourage the brethren, but he has not succeeded in turning them back, as he has endeavored to do. The church there consists of ten members, two having been added during the year. "A spirit of inquiry has been awakened, which will not easily be stopped." "There is much discussion among the people." "The priest who has officiated in the village for a number of years past during the absence of his colleague, seems to be a very good man, and to be almost persuaded to be a Protestant."

At *Keban Maden*, there have been three additions to the church during the year, making the whole number of members now fourteen. The school is promising.

"Baron Garabet, who went to *Agn* more than a year since, remains there with his family. He gradually won his way into the confidence and esteem of quite a number of families, and soon found many in the market who welcomed him to their shops, and listened attentively while he preached to them. Though no congregation has been gathered there, much good has been done, we trust, by this preaching from house to house and shop to shop." "The work is evidently making progress in that city, and that too among a class of persons who are possessed of more

wealth, intelligence and refinement than ordinary."

At *Malatia*, the year has been distinguished by the formation of the Protestants into a separate community. Since that event the brethren have been freed from the annoyances from which they formerly suffered, but their enemies soon devised new ways to annoy; first exciting violence in the hope of driving the helpers away, and then "the vartabed in the Armenian church, before the assembled people, pronounced curses and excommunications upon all the Protestants. But for this, he was called before the Moodir on the following day, severely reprimanded, and ordered not to do such a thing again. Since that time they have enjoyed peace and rest from their enemies." "A new and very desirable place has been rented for a chapel."

"Thus we have connected with Arabkir and its six out-stations, four churches in which there are now 55 members. Of these, twenty-three have been received during the year. The average attendance in all the Sabbath congregations is 306. The whole number of Protestant houses is 74. The number of scholars in all the schools is 215." "As we survey the field, we have evidence of progress and prosperity on every hand, except in one or two places where the enemy has arisen and is endeavoring to oppose the progress of the truth." "We have abundant occasion for gratitude on account of the peace and prosperity which have been enjoyed during the year."

### Kharpoot.

Mr. Wheeler, in his report of this station, remarks: "Few fields, perhaps, equal this in facilities for prosecuting the missionary work from common centres, and in the loud calls made for the more vigorous prosecution of that work." "Within a circle of twenty miles around the city, are 134 towns and villages whose location is known to us, while probably more than twenty others are not located on our map. These 134 villages have a population of more than 50,000, while the city itself has 20,000." "Palu, a city upon the Euphrates, 36 miles to the east of Kharpoot, is another very important centre. Having itself a population of 85,000, it is, like Kharpoot, in a very populous region. It is said, upon good authority, to have 200 villages dependent upon it, some of which have a large population." "Chemishgezek, a city 30 miles north of Kharpoot, is also encircled by a large population, chiefly Koords, and is a good centre from which to reach them."

"Choonkoosh, 40 miles to the south of Kharpoot, with a population of 5,000, is also a good centre of operations for that region. Argana, Argana-Maden, Chermook and Egil, four other large towns in the south-eastern part of the field, have, together with a number of their dependent villages, been transferred to Diarbekir station. And yet we have a field whose width, from north to south, is 85 miles, and its length 100 miles, embracing an area of 7,000 square miles, with a probable population of at least 250,000;"—"a bishopric nearly equal to the State of Massachusetts, with a population more than one-fourth as large."

This field is mostly an open one. The report says: "Not only Armenians, but even Turks and Koords are remarkably ready to hear and discuss gospel truth; and while, thus far, fruit has been gathered where the labor has chiefly been bestowed, among the Armenians, and there have been no clear cases of conversion among the Koords and Turks, yet we feel that there is great encouragement to continue the work among them."

Messrs. Allen and Wheeler joined Mr. Dunmore in this field, in July, 1857. The arrival of this additional force had a good effect in convincing the people that the missionary work there was likely to be continued. The ecclesiastics, who had hoped to drive Mr. Dunmore away, now turned their attention to efforts to keep the missionaries from gaining access to the villages, circulating absurd reports and exciting "lewd fellows" to acts of violence; as in the Hoshmat case, an account of which was published in the August number of the Herald.

"In the city of Kharpoot itself, the work has apparently made steady progress during the year. The excitement of novelty having worn off, the Sabbath audiences have not been as large as at some former times, yet the number who attend regularly, and from a sincere wish to hear the truth, is probably greater. The average attendance has been 50, while more than 100 have at times been present. The Sabbath service, as well as the two other preaching services during the week, are held alternately in the two Armenian sections of the city, a mile distant from each other. In each of these sections we have also a school, in both of which there are, at present, 37 boys." A girls' school recently commenced by Mrs. Wheeler, numbers 11.

"One hinderance to the work, in all parts of the field, is the want of suitable native helpers. To supply this want in part, such of the helpers as could be temporarily spared from their work, spent a few weeks in study

under the instruction of Mr. Dunmore." The helpers in the city, and one also from Mezereh, without interfering with their other duties, receive daily instruction from Mardiros, one of their number who is a graduate from Bebek. Mardiros has also a weekly exercise in Theology, at which not only these helpers, but also most of the male members of the church are present. "A Bible exercise, held weekly on Sabbath morning, is doing much to make the brethren of the church and others intelligent in the Scriptures."

During the year 9 persons, 7 males and 2 females, have been added to the church. One member has died, one has been excommunicated, and one suspended, leaving the number of members in regular standing, 20. No Protestant community has yet been organized.

A spirit of inquiry is spreading among the females, now that there are female missionary laborers. "A girls' missionary sewing circle and a children's monthly concert of prayer for missions have recently been commenced, and much interest is felt in them. Seventeen children came, in a storm of rain, to the last concert, and all declared their intention to 'preach the gospel' wherever they find a creature to whom to preach it. The fact that not only church-members, but others, old and young, thus 'go everywhere preaching the word,' is a source of great encouragement." "During the past nine months, more than $150 worth of books, chiefly Bibles and Testaments, have been sold."

### *Out-stations.*

It is reported that eight places are now occupied as out-stations. One, a Koordish town, the residence of Ali Gako, had been occupied but about four months at the close of the year, by Krikore, a converted Mohammedan. Two others, *Hensenik*, one mile, and *Susuri*, four miles from Kharpoot, were occupied only on the Sabbath, by helpers or other church members from the city. "In both these places a man is much needed."

"In *Heulah-keuy*, seven miles to the west of Kharpoot, a school is taught by Bedros, a native of the place and a member of our church; and on the Sabbath, some one of us goes from the city to preach there. The school has numbered thirty-five boys, but owing to the efforts of the priests the number is now but fifteen."

"In *Mezereh*, three miles south from Kharpoot, we have at present but one helper, the teacher of the school there having left our employ to spend a few months in study. Krikore, the other helper, now has the whole care of the school and book-shop, and on the Sabbath preaches either there or at another out-station." The school contains twelve boys. The audience upon the Sabbath varies from ten to twenty. "Mezereh being the residence of the pasha, and often visited by people from other villages, the influence of the work there is widely felt."

"*Haboosi* and *Ichmeh*, towns fourteen and seventeen miles to the east of Kharpoot, are occupied by Bedros and Garabed, both members of our church. The school in Haboosi contains ten boys, and is taught by Sarkis, a native of the place, whom we regard as a pious man. Bedros speaks of a very marked change for the better in Haboosi, where there was formerly much opposition." "The school in Ichmeh, contains six boys, and six men in the place appear to love the truth."

"In *Palu*, we have two helpers, Hagop, a native of Diarbekir, and a member of our church, and Sdepan, a native of Palu, who has suffered much persecution for Christ's sake, and gives good evidence of being a Christian. There is a very interesting state of things there. In no place in our field is more hostility shown against the truth, and at the same time, in no place have we more reason to expect great and good results."

The brethren feel that Palu should be occupied as a station, by two missionaries; they refer to a large number of places not now thus occupied, in which native helpers should at once be placed; and also say, "We are particularly in need of a physician, and hope one will be sent with the least possible delay."

### Erzroom and Vicinity.

A student from Bebek, a native of Erzroom, has spent much of the year at that place in consequence of illness, having been unable to labor in Moosh. The desire for books, especially for the word of God, has greatly increased. The Protestants have sent a petition to the brethren at Constantinople, earnestly requesting that a missionary may be again sent to them; or if that cannot be, that Hohannes, the young man mentioned above, may be allowed still to labor there. They represent the prospect as brightening, a new and stronger desire having been excited for the word of God.

Pastor Simon, "beloved by his people, patient, self-denying and faithful," is still laboring in the province of Khanoos, where the number of Protestants is somewhat increasing. The largest body of these is in the

village of Chevirmeh, where pastor Simon mainly resides, and where there is a small church to which four members have been added within the year. The school, when agricultural labor is not pressing, numbers between 40 and 50 pupils. "Two colporters have been employed and a good number of books disposed of." Of late persecution has been rife, but the good work continues to advance. For some particulars on this subject, and for other facts mentioned in the report, the reader may be referred to letters from Mr. Peabody, in the June and August numbers of the Herald.

### Adrianople.

For a report of this, the Bulgarian station, see letter from Mr. Morse in the Herald for August.

## *KHARPOOT.*

### LETTER FROM MR. WHEELER, JUNE 2, 1858.

### *Visit to Geghi.*

THE last number of the Herald contained statements of great interest respecting Geghi, from Mr. Allen of Kharpoot, and also from Mr. Peabody of Constantinople. In this letter Mr. Wheeler says: "We felt that calls so urgent must be heeded, and accordingly, on the 10th of May, taking with me our apostle Bedros, and Mardiros, our native preacher, I started for Hasabah." The full name of the place which has excited so much interest, it is now said, is Geghi Hasabah, (or Kassabah as spelled by Mr. Bliss,) which means "Chief town of (the Province of) Geghi." On the way the company visited Ichmeh, Palu, Hoshmat, (where Messrs. Allen and Dunmore were beaten, but where now they saw no signs of ill will,) and many other of the very many towns and villages in the Kharpoot field. At Palu, as they were to pass through a region infested by robbers, they called upon the governor to furnish them with a zabtier, or armed guard, to guide and protect them. The "scarecrow zabtier" then provided was afterwards exchanged for one furnished by the moodir residing at Osnak, "who proved to be a real guide and protector." At Temran, ("the Temchran mentioned by Mr. Bliss in the Herald for January, 1851,") they found three men "who are studying the Bible, and some of whom have a good knowledge of its contents," and who, with others, go by night to the house of a teacher who reads and explains the Scriptures. "This teacher," Mr. Wheeler says, "(the Melchom spoken of by Mr. Bliss,) either from fear or policy, did not come near us."

### *Hasabah—The Half not Told.*

Reaching Hasabah, we were soon provided with a comfortable room in which we spent two days and three nights, till the following Tuesday morning. These were days and nights of almost uninterrupted toil, but of such toil as gladdens the heart and wearies not. A good share of the days, and almost the entire nights, were spent in preaching and in religious conversation with deeply interested hearers; and on leaving, we could only say, "The half had not been told us. Verily, this is the Lord's doing, and it is marvelous in our eyes."

This village has been visited by Mr. Peabody, and was also visited by Mr. Bliss in 1850. I learn from the Herald, that a helper in the employ of Erzroom station spent some time in the region; but it is somewhat remarkable that the Protestants there assign no influence to those visits, but give the following account of the

### *Origin and Progress of the Work.*

Fifteen years ago, Sarkis, a native of the place, while in Constantinople, had a discussion with a Protestant; who, at its close, gave him a Testament, saying, "Read this book, and you will cease to oppose the truth." Though unable to read, he took the book home and laid it up in his house, where, for some time, it remained unopened. At length, prompted by curiosity, he requested several persons to read it to him. They did so, and he became convinced of the truth, and began to persuade others. The ecclesiastics learning this, stirred up the people, calling these Testament-readers blasphemers; and a mob headed by the most wealthy and influential Armenian* in the place, seized the Testament, together with other books which Sarkis had secured,

* The bitter enemy of the Protestants spoken of in the Herald for January, 1851, page 29.

and having publicly burned them, cast Sarkis into prison. This was done ten years ago.

But the good seed had taken root, and was not to be thus destroyed. Among others, Hampartsoomn, before spoken of, a son* of the leader of the mob, had become attached to the truth, and sought the society of Sarkis. His father at length gave him his choice—to forsake the company of Sarkis and cease reading the Protestant books, or to leave his house forever. First having said some words suited to touch his father's feelings, and among other things, "I cannot do as you require, and so I, your dear son, whom till now you have loved and cherished, and who have cheerfully obeyed all your other commands, must now, with my wife and children, go out and do service to others," he took his wife by the hand and said, "Let us go." But the father's heart relented, and he was permitted to remain. The father shortly after died, and an older brother, also an opposer of the truth, became head of the family. About three years ago this brother also died, and Hampartsoomn, being now head of the family and free from all constraint, at once invited all who wished, to come at evening to his house, to hear the gospel and pray. At these meetings, which are held every evening of the week, he reads and expounds some passage of Scripture, and they unite in prayer. The number of those visiting his house has gradually increased, until now fifty men, most of them heads of families, are habitual frequenters of this place of prayer. Among them are sixteen who, notwithstanding the threats of the ecclesiastics, had the courage to come to us in open day and listen to our instructions—no slight thing in such a place and among *such* enemies, some of whom are said even to have tried to bribe the Koords to murder the hated Bible-readers.

It is especially interesting to notice the Bible character of this work. We had taken with us three Bibles, three Testaments, two copies of the Psalms, and four other religious books, supposing them to be an ample supply; but these were all sold and *paid for*, and the request was made that we would send immediately, two Bibles, three Testaments, and ten copies of the Psalms. A Bible was also requested for Hakeusdun, another Armenian village near.

### *Begging for Teachers.*

Hasabah has a population of 1,600 Armenians, among whom, in this slow but sure way, the truth is spreading; and if we can send there a discreet and pious helper, we may expect to see still more wonderful displays of God's power and grace. It was touching to witness the earnestness with which they entreated that I would remain with and instruct them for a few months; and when they found I could not do so, they begged that at least Mardiros might be left with them till some one else could be found to take his place. Sabbath morning I preached to them from John v. 39, and in the evening Mardiros gave a sermon from John iii. 3. Monday evening I again preached from Matt. v. 20, and then spent an hour in defining the position which, as Christian men, they ought to take. This over, we spent the time, till an hour and a half past midnight, in religious conversation. The previous night we continued conversing till half past three o'clock in the morning, and even at that hour they left unwillingly. On Tuesday I left them, with a promise to send, as soon as possible, a man to teach them. But where shall a suitable man be found? We have at present but one such man in our employ, and he cannot be spared for a few months, or even weeks.

And when the man is found, whence shall come his support? Shall we weaken the force in our own proper field, to take possession of this newly annexed territory? Perhaps when the man is found, and is just ready to go, that long threatened order will come from across

* See Herald, May 1849, page 154, also January 1851, page 29.

the water, '*Take in sail!*'—and we must promptly obey and dismiss our man; or, in the absence of the needed ship's stores, see our crew thinned out by the lingering process of starvation. But no! we cannot, we *will* not believe it! To such prophecies of evil we will give no heed, but go on in the path of evident duty, looking to God alone. Verily, he has opened this door, and, trusting in him to supply the money, if we can find the man we will take possession of the land.

*The Work spreading—Prospects.*

An incident which happened while we were on our way home, shows that the work is spreading in other towns. Overtaking an Armenian from Dsermak, he told us that he too had a Testament and was reading it; and, said he, "I am praying for you, that you may have much success in bringing men to a knowledge of the gospel."

So short an acquaintance does not of course qualify me to express an opinion in regard to the number of men in Hasabah who are real Christians. Several appeared to give decided evidence of piety, and we can not but hope that many others are "not far from the kingdom of God." In regard to Hampartsoomn, I hardly know what to say. He is known through all the region as a Protestant, boldly and ably defends the truth on all occasions, holds those daily meetings in which he does all in his power to enlighten others, and is anxious that a preacher should be sent to the place. Yet he continues his connection with the old church, and declares his intention to do so in the future. His assigned reason for this is his fear that, by breaking off this connection, he shall become a "heathen man and a publican" to the large number who are but partially enlightened, and thus entirely lose his influence over them for good. For this reason he came to us only by night; though, at his invitation, we took our last meal at his house and were treated with especial honor.

When, on Monday evening, I spoke to him and the others, on their duty to "come out and be separate, and touch not the unclean thing," he said: "I advise *these* men to do so. I counsel them to have nothing more to do with the old church. But *I* must continue in it; not for my own sake, but for the sake of those babes who, if I leave, will have none to care for their souls. *They cannot* yet come out. They have too little light and strength to do it. But these sixteen are strong in the faith. I commit them to your charge. Take them and teach them, and I will go for others to add to their number." I could only reply: "My dear brother, I doubt not that, in the providence of God, this purpose of yours will result in good to others, but it is perilous work for you. I fear you will lose your own soul in doing thus."

Leaving Hasabah on Tuesday, the brethren returned to Palu by a different route from that which they had taken before—shorter but yet more infested by robber Koords—by which they found the time between the two places could be reduced to two days instead of three. In Palu they found less apparent encouragement than there was a few weeks before, "probably because the Hoshmat mob are yet unpunished." On Saturday they went to Peri, a town of 500 Turkish and 2,400 Armenian inhabitants. Here they passed a Sabbath "not to be easily forgotten; in the midst of a community of drunkards, and on a day specially devoted to drunkenness." Yet a company of noisy drinkers, after an hour of foolish talk had in some measure dissipated the effects of their wine, on being rebuked by our brethren for their profanation of the Sabbath, at once became silent, the host saying: "Let the teacher read the gospel to us." "Mardiros then spent an hour in reading and preaching to them," Mr. Wheeler says, "during which they gave strict attention, and at the close, requesting the loan of the Bible, they retired, and one of their number read to them a long time. Before night, however, most of the villagers were so drunk that we were glad to be relieved from their presence. They request that a teacher may be sent to them; and one ought to be sent at once—a man full of faith and of the Holy Ghost—to teach them the way of life."

"There is nothing of special interest to be spoken of in 'Kharpoot. Our enemies are making an effort to drive us from the house we occupy, which is rented for eight years. We think, however, that the papers transferring the house to us were legally prepared, and that they cannot succeed."

## Syria Mission.—Turkey.

### *TRIPOLI.*

LETTER FROM MR. JESSUP, JUNE 7, 1858.

QUITE a number of the communications received within a few weeks, from missionaries in Western Asia, mention facts of much interest respecting Mohammedans, some of whom are found, in many places, to be more or less open to Christian influence, inquiring for or ready to receive and read the Scriptures, listening to missionaries and native helpers as they proclaim the truth, and in some cases giving evidence that they are not far from the kingdom of heaven. Several extracts, bearing upon this subject, will be found in the Journal of Missions for the present month; and this letter from Mr. Jessup, after alluding to facts of the same kind at Tripoli, gives the particulars of one case, which is thus far of much interest and apparent promise.

#### *Moslem Inquirers.*

There has been an unusual degree of discussion and stir in this city during the last few weeks. Several of the young men are inclining toward the truth, and one Moslem is a constant attendant upon our Sabbath service. Two Moslems have been in to purchase Bibles during the past week; one of them a leading man in Tripoli, and the other an Emir, or local ruler, in the Safeta district, on the borders of the Ansaireeyeh Mountains. The commanding officer of the Turkish garrison here informed me, a few days since, in the presence of a large company, that any Moslem could now change his religion without molestation from the government. I heard the statement with some interest, as Tripoli is one of the Moslem strongholds in Syria; and it is quite an indication of progress, that such a statement can be made here in public, and occasion no violent opposition.

#### *A Converted Mohammedan from Bagdad.*

We have recently been greatly interested in the case of a converted Moslem who came to Tripoli from Bagdad, on his way to some country where he could enjoy freedom of conscience, and study the gospel so as to prepare himself to do good, without fear of molestation. He came to our house on Sabbath afternoon, May 2, and listened to the Arabic preaching with great attention. After the audience had retired, he remained and gave us some account of his conversion, showing us, in proof, a note from the missionary of the London Jews' Society in Bagdad. He came from Bagdad via Mosul and Aleppo, under French protection, and chiefly through the agency of Romish monks in the convents along the road. They had strong expectations of inducing him to go to Rome or Paris, to study for the priesthood; but he tells us he has continually replied to them, that he wished to follow the Bible alone, and was not a believer in the Pope. He came on the Austrian steamer from Scanderoon to Tripoli, and was here the guest of the Carmelite monks. Their object in detaining him here was, probably, to keep him out of the way of English and American influence in Beirut, until they could write to Beirut and get permission to send him by the next French steamer directly through to France or Italy. On the Sabbath afternoon above mentioned, he walked out from the convent, and after considerable inquiry, found the way to our house without the knowledge of the monks. The next day he came again, and twice afterwards. On Saturday, May 8, we gave him an Arabic Bible, which he took with him to the convent, though expressing great fears in case the papists should find it out. We urged him to leave them at once, and be at rest; but he thought it better to remain, and we took no special pains to get him away, being not quite sure of his sincer-

ity, though our interest in him constantly increased.

*His Escape from the Monks.*

After the 8th, we saw no more of him for nine days, and had concluded that he had gone to Paris or Rome, when he suddenly appeared in our house again, almost trembling with fear. He said that the prior of the monastery had been to Beirut, and in his absence he had not been allowed to go out unattended by a monk, as they had some suspicion of his leaning toward the Americans. The prior had returned with authority to send him away by the next steamer, and had today gone up to a village on Mount Lebanon, intending to return in a few days. Meanwhile he (the Moslem) was to be kept under close scrutiny. A Maronite was brought in to instruct him in the Romish catechism, and warn him against Protestant heresies. He told them that the Bible was admitted to be God's book, whereas the catechism was only man's book, and he preferred to drink from the fountain head. The teacher of the catechism soon gave up teaching Yusef as a bad job. When they urged the authority of the early fathers, he asked them where the fathers got their authority and wisdom. If they got it from the Bible, why should not he? and if they did not get it from the Bible, he would have nothing to do with them. That afternoon he started out to walk, and a monk went with him. He asked the monk why he followed him. "Am I a slave still?" said Yusef. "I escaped from the slavery of my master in Bagdad, and from the slavery of Islamism, and am I now in another bondage? I cannot, I will not return to the convent to stay." He then left the monk in the street, hastened back to the convent, and succeeded in getting his bed and a few books, with which he made his escape to the khan or inn, where he intended to sleep. In a few minutes, however, he came to us, and we had his things transferred from the khan to our own house. Yusef then expressed his gratitude to God for his deliverance from their hands, and declared his determination to have no more to do with them; though he said that he had thanked them for their aid in helping him from Bagdad to the sea-coast. God had given him light, and he could not dwell in darkness any longer.

*His History.*

He then gave us a full account of his history, which is not uninteresting. He was born in Abyssinia, and was stolen, as a slave, when an infant, by the Arabian Moslems, and sold to the Grand Vizier of the Persian government. Of course he was trained up as a Moslem, and in the metawileh sect. Being a black slave he had not great facilities for improvement, but while in Bagdad he became fully acquainted with the Koran, and learned the Arabic, Persian and Turkish languages; and afterwards enough of the French to converse readily. He was a very zealous Moslem and paid more than usual attention to the rites of his religion. His master, a very venerable man, was formerly Vizier, and is a man of great respectability in Bagdad. Yusef said, that as he learned more and more of the history of Islamism, and heard and read of the splendor and power of the caliphs, or successors of Mohammed, and their fidelity to their religion, he wondered why the present Moslems of Bagdad had fallen so low. He thought that a religion which would tolerate such immoralities as were practiced among the Moslems, must be itself corrupt and weak.

*Conversion—Escape from Bagdad.*

At length he fell in with a Moslem who had formerly been a Greek Christian, and from him he learned something of the Christian religion. The Greek had left his own church on account of its idolatry, but told him there was another class of Christians, who followed the gospel only, and they were pure and upright men. Not long after,

this Greek Moslem fell in with an English missionary, embraced the truth, declared himself a Protestant, and was sent away to Bombay. This awakened Yusef's attention. He conversed with the Jews, anxious to see if their religion were any better than his own, but found nothing to rest upon. He then went to the Romish priests, who baptized him and gave him his present name, Yusef. But he found their system to be so much like idol worship, and their enmity to the gospel so violent, that he had no rest, and determined to go to the gospel-men, or Protestants. He visited the Jewish missionaries, and at length abandoned Islamism and embraced the truth as it is in Jesus.

As it would not be safe for him to remain in Bagdad after changing his faith, he proposed to escape to the westward. For a time there seemed no opportunity, and he was about giving it up, when the Jesuits renewed their efforts to convert him to the church of Rome. He was ready to listen to them, but could not accept the creature worship of Rome. Still they persisted in their efforts to gain him over, until finally they offered to send him through under French protection, safe to the Syrian coast of the Mediterranean, and then he could decide whether to go to Rome or even to Paris to study. He came to Tripoli, as I have stated above, and made his escape from the monks to our house.

The morning after his escape from their hands, he thought it best to return to the convent to ask for his baggage, which contained all the clothing he possessed, but promised to return in half an hour. Three hours passed and he did not return. We began to be alarmed, fearing lest he had met with violent treatment at their hands. But at length he came, thanking God for his escape, although he did not succeed in getting his baggage. He narrowly escaped violence, as the monks tried to detain him by force. He had openly declared his Protestant sentiments and set them all in an uproar. At first they tried honeyed words, but afterwards threatened. He told them of his love for the Bible, and his determination to read it at all hazards; to which they replied by cursing him and the gospel-men who had taught him such heresy.

### *His Plans for the Future.*

On his return to our house, he gave us a full account of his past history, and we felt full confidence that he gave evidence of a saving change. Our friend Yanni examined him fully as to his reasons for becoming a Christian, and his views of Christian doctrine. His answers proved him to be well acquainted with the gospel, and an earnest, sincere Christian. Mr. Lyons asked him what he intended to do, as he had now, in his youth, abandoned a false faith and entered upon the service of Christ. He replied that he had but one desire, and that was to preach the gospel of Christ. And to whom? asked Mr. Lyons. To Moslems, he replied, who were still in the darkness from which he had just escaped. "And *where* will you preach?" said Mr. Lyons. "Wherever the Lord calls," said he. "Perhaps in Beirut, perhaps here in Tripoli, because here I escaped from my third bondage."

Having become satisfied of his sincerity, we immediately took steps to send him to Beirut, as there was some ground for apprehension that the Jesuits might stir up the Moslem populace "of the baser sort" against him, and endanger his life. There would be no fear here from official interference, but from private malice and fanatical violence. Accordingly, we sent him away by land, at three o'clock P. M., May 19, commending him to the Lord, and giving him letters to the brethren in Beirut. He was not overburdened with baggage, as the Jesuits had refused to give up his saddle-bags and clothing. When he left us, he had not decided between two prominent plans, one of which was to enter the seminary at Abeih, and

the other to go to the Protestant college in Malta. When he reached Beirut, the brethren consulted together, and it was finally decided to yield to his expressed preference to go to Malta, for which port he sailed last week from Beirut, in an English steamer.

We feel grateful to God that another of the deluded followers of Mohammed has thus found the light, and gone willingly to prepare himself for future usefulness in this land. Yusef is about twenty-six years of age, quite good looking, black as ebony, but with the peculiar regular features of the Abyssinian race, and with some of the African features so familiar in America. He is quick in apprehension, dignified in manner, and quite ready and effective in argument. Speaking the Persian, Arabic and Turkish languages, and conversing quite well in French, he gives promise of being a useful man in the future. The hand of Providence is most manifest in the circumstances of his conversion; in the manner in which the enemies of the gospel themselves, for the sake of winning him over to the Papacy, facilitated his escape from the bondage of his owner, the errors of Islamism, and the dangers of persecution from the Moslems of Bagdad; and in his escape finally from their hands also, into the light and liberty of a gospel freeman. Our prayer is that he may be faithfully instructed, and fitted by a baptism of the Holy Spirit, for the work of preaching a pure gospel among the Moslems of Syria.

# Miscellany.

## THE BULGARIANS.

In presenting the first report of missionary operations among the Bulgarians, Mr. Morse, of the Adrianople station, furnished the following "brief statement of the history, character and language of that people."

### *Their Political History.*

The first mention of the Bulgarians is by the Armenian writers in the sixth century before Christ, when an invasion was made into Armenia. Ancient Bulgaria was situated near the banks of the Volga, and from the name of the river, the people were called *Volgarians*, which in other languages has become Bulgarians. (The *v* of the Bulgarian language is in form precisely like the English *b*.)

In the reign of Justinian, an invasion of Bulgarians spread from the suburbs of Constantinople to the Ionian Gulf. They subdued thirty-two cities or castles, and recrossed the Danube, taking with them, according to Gibbon, 120,000 of the subjects of Justinian. In the seventh century, they permanently subdued the country between the Danube and the Balkan mountains. Twice in their history they penetrated to the walls of Constantinople; and their heroic and educated prince Simeon dictated conditions of peace to the trembling Emperor Romanes. Basil II. acquired the title of the "Conqueror of the Bulgarians." He entered their territory, and having taken 15,000 prisoners, in a most cruel manner deprived them all of sight; except that to one of every hundred one eye was left, that he might conduct his blind century back to the presence of their king. The Bulgarians were conquered by the Turks in 1397. To them they have ever remained faithful subjects, and it was from their ranks chiefly, that the Janizaries, who in their early history were the glory of the Turkish arms, were taken.

### *Religious History.*

The first religious influence exerted among the Bulgarians was by Christian captives taken in war. The first one mentioned was a bishop, taken at Adrianople when that city fell into the hands of the Bulgarians in 813. In the latter part of the same century two Greek brothers, Cyril (Constantius) and Methodius, labored among the Slavonic races, including the Bulgarians, with great success. The former invented an alphabet, and translated the New Testament; the latter established a large school for the purpose of raising up teachers for the people.

The Roman and Greek churches both struggled for the ascendency among the Bulgarians, and sent numerous priests among them. Consequently the same corrupt form of Christianity was spread among them as prevailed in those churches in the seventh century. But a better influence was exerted by the Paulicians, that remarkable Christian sect which originated in Armenia in the seventh century, characterized by attachment to the doctrines of Paul, love for the Scriptures, and hatred of the prevailing corruptions in the church. At this time the Paulicians had been transplanted to Thrace, and held in full possession Philippopolis. Gibbon says they

solicited, not without success, the infant faith of the Bulgarians; and it is probable that the remarkable love the Bulgarians still have for the Scriptures, is owing to the influence exerted among them by the Paulicians.

They eventually adopted the Greek form of worship, but had their independent organization, and cherished towards the Greeks none other than a deep national hatred. Under the Turks they enjoyed their religious privileges, till the taking of Constantinople, (in 1453, a period of 57 years,) when the Sultan, classifying his subjects according to their creeds, ranked the Bulgarians among their enemies the Greeks. But they still had their own church organization, their own Patriarch, bishops and priests, till 1764, when the crafty Samuel I., then Patriarch of Constantinople, procured the abolition of the Bulgarian Patriarchate. From this time commenced the most cruel oppressions. Bulgarian books, literature, schools and language, in their churches, were swept away, and the Greek language and teachers substituted. The lower clergy were allowed to remain, but were compelled to pay, at their appointment, £50, and a yearly contribution. The higher clergy were superseded by rapacious Greeks, who regarded Bulgaria as a golden field whence they were to obtain treasures for carrying on their intrigues at the Turkish court. To the present time, besides a certain portion of the increase of their flocks and the fruits of their fields, the people are compelled to pay yearly, for each individual, two piasters, called the little miri, (meeree,) and every seventh year the great miri, of seven piasters. This immense revenue, instead of being used for the benefit of those from whom it is taken, is only employed to crush out all efforts at improvement.

The only hope that has dawned upon the oppressed people was in the Hatti Hoomayoon of the 18th of February, 1856. Stimulated by this, they applied for the independent recognition of their church; but this was denied them. Yet, as the result of this charter of rights, Bulgarian schools are springing into existence in nearly all the villages. But for these schools there are no books; and there is no doubt that a judiciously prepared elementary book, abounding in selections of Scripture, would be joyfully received; and even our tracts, though illy adapted to the purpose, are already used in some of the schools. For these schools also, teachers are greatly needed; and Russia, knowing the great importance to her interests of educating the people, is enticing every young man her counsels can influence, to her territories, to be educated free of expense. For this purpose, it is said, there is a school at Odessa, and another at Moscow. For these schools two young men left Adrianople the day before our return, and it was said that ten others, although not all from Adrianople, had gone before them. A higher school among them, upon their own soil and in their own language, would probably be crowded with their choicest young men, who, though at first not pious, would be highly susceptible of religious culture, and as teachers of their people would exert a wide-spread influence. As the Bebek school, and the school among the Nestorians, have been among the choicest instrumentalities for religious culture and permanent success, so it is highly important that a similar institution should be established among the Bulgarians, with the least possible delay.

### *Character and Appearance.*

The Bulgarians, in their early history, exhibited all the heroic severity of our Saxon ancestors. But when they laid aside their warlike habits, for the milder pursuits of a pastoral life, their character experienced corresponding change. Their appearance is European rather than Asiatic; their stature is usually above the medium height; cheeks ruddy; hair generally light, but sometimes dark. Every where they are spoken of as distinguished for honesty, and apparently they possess all the elements of an elevated, intellectual and religious character.

### *Language.*

Their language is a dialect of the ancient Slavonian, and the alphabet still used by them is the one invented by the missionary Cyril, in the ninth century. Its general structure is similar to the English, while the richness and variety of its verbs, compounded with prepositions, rivals and even surpasses the ancient Greek. It is kindred to the Servian, Bohemian, Polish and Russian. The prosecution of the missionary work among the Bulgarians will be a partial preparation for more extended labors among other nations, speaking dialects of the same parent language. And when we consider that, according to an estimate made by Dr. Hamlin, there are eighty millions of the Slavonic races in Eastern Europe, it invests the missionary operations among those races with a grandeur hardly to be comprehended.

# American Board of Commissioners for Foreign Missions.

## Recent Intelligence.

SENECAS.—Mr. Potter writes from Alleghany, August 7, respecting a meeting which he had attended among the Indians on Cornplanter's Reservation, in Pennsylvania, for whose spiritual good little has been done. He says:

Some weeks since, one of our deacons informed us that a man from Cornplanter's Reservation had called on him, and asked that we would go down and give the people on that Reservation religious instruction. The deacon said he would go and ascertain how many of the people joined in the request. He went, came back and reported, that there were three families who wished us to go. Friday, July 23, I started, with four of our native brethren. Four more joined us at Old Town. We arrived in season to hold one meeting before dark, Friday, and continued the meet-

ings till Sabbath evening. About twenty Indians attended constantly, and as many or more white people who do not often listen to the gospel. They listened with fixed attention. Before we left eight adults expressed a resolution to turn from paganism to the religion of the Bible. I might say much of the meeting, but I prefer to report results, which may be seen after many days.

There is, at present, nothing particularly encouraging in our little church. We are, however, moving along harmoniously.

SYRIA.—Mr. Wilson writes from Homs, June 24. A few young men of the Greek church, who had been earnestly engaged in studying the Bible, had met with much opposition. Some of them had been so far overcome as no longer to meet with the missionaries for worship, yet they have ceased to be Greeks in sentiment. Mr. Wilson says:

Perhaps the best evidence I can present that the gospel has not come to this city in vain, is the opposition of the bishop and priests of the Greek church, with which sect we have had much to do. The bishop has been exceedingly mad against the truth; has cursed and threatened, Sabbath after Sabbath; and his opposition has not been powerless. Many who had ceased to regard his words as of much consequence dreaded his blows. He gave full permission to his people to beat such as dared to enter my house, but recommended that they *leave life* in their victims! A bishop is not only head of his sect in a city, as concerns religious affairs, but he is also a civil head, through whom they make their grievances known to government, &c. His power is, in consequence, very great, and can hardly be said to be diminished by the fact of his being detested as a man. The state of morals is such among all traditional Christians, that a bishop can at any time forge evidences of debt against any man whom he dislikes; and if witnesses were wanting, any number could be obtained for the asking, who would swear to any thing their head might demand.

There has been and still is much discussion among the people, and light is sure, under such circumstances, to win its way to minds before unused to think. There being no consul in the place to befriend the downtrodden, the ecclesiastics have a great advantage, which they are but too ready to use. Not long since a priest said to a poor man, whom one would think he could afford to let alone: "If you do not cease going to the heretic's house, I will myself forge a note against you for two thousand piasters. I will have as many witnesses as I need, and you will then be thrown into prison and there left to starve." This was no mere boast. Just such cases are very common and exceedingly troublesome.

A graduate of the Abeih seminary was at Homs, to act as helper and teacher, but he had not been able, as yet, on account of the opposition and persecution, to collect boys for a school. A female teacher, who had been employed at Tripoli, was also there for the summer. "She too," Mr. Wilson says, "may be all summer without a school, but we hope not."

SOUTHERN ARMENIANS.—Mr. Perkins of Marash visited Zeitoon, "not for preaching but for observation," in May, in company with the English vice-consul at Marash, who was endeavoring to arrange the matters of the Zeitoonites with the government, so as to secure peace and the payment of taxes. On his way Mr. Perkins heard rumors of threats, from Zeitoonites, against his life, and of suspicious movements on the part of individuals. The company reached Zeitoon on Friday, and he writes:

I spent the greater part of the Sabbath in my private room. My muleteer, a nephew of Dea. Hohannes' partner at Zeitoon, called in the morning. He says that he is a Protestant and known as such, and trusts only in Christ, though he goes to church. There were eight or ten more such, he stated, some of whom desired to talk with me but were afraid to do so. One is his mother. One Protestant, who has a shop in the market, reads the New Testament. This man was beaten with fire-brands some time since. He and several others received some light at Cesarea, from Baron Vertannes, who was banished to that place from Stamboul many years ago, and the impression has never been lost. Many others at Zeitoon are somewhat enlightened, and I think the leaven will continue to work there; but it does not seem probable that a helper can be stationed there, or a missionary go there *to preach* very soon. The Protestant party, or the government, must first become strong enough to protect him.

Respecting another place Mr. Perkins says:

The annual report speaks of Keshifli, a small village four hours from Marash. On the 8th inst. our student and two other church members went to that place, with the intention of spending the Sabbath with the Protestant who resides there. As they approached the village, at dusk, they overtook three or four men who inquired who they were and why they were going to the village. On learning their object, they commenced beating the young men with their guns, and ordered them to return; but because it was now dark, they subsequently gave them leave to spend the night at a mill near by. The student escaped with little injury, but the other two suffered for several days from the effects of the beating. One of them escaped to the house of a Mussulman, whom he hired to go out and find the others and bring them in. There they passed the Sabbath, and the next day walked with difficulty to the city. A garment belonging to one of them was lost at the time of the beating, but the villagers deny any knowledge of it. Two of the persecutors were imprisoned two or three days. The case has been committed to the vice-consul for further prosecution.

Several instances of persecution and violence at Marash, against persons becoming

Protestants, are mentioned, but Mr. Perkins says: "It is stated that seven or eight persons have become Protestants within the past ten days, two of whom brought their families with them." "The movement towards Catholicism has been quite extensive."

ASSYRIA.—Mr. Williams wrote from Mosul, May 29, giving no very encouraging account of the prospects and results, thus far, of missionary labor there. He says:

Here matters never looked so discouragingly as they now do. Our average attendance at the Sabbath service is thirty-four only; and at weekly meetings ten to fifteen. Very few call, compared with the number who did so three years ago. No demand for books; no religious inquiry; scarce any discussion. Dead, dead and dried up. It is exceedingly painful to think of young men by tens, if not by scores, who formerly attended our Bible classes, came to our house, sometimes were present at our preaching, and some of whom seemed interested inquirers after truth, but who now never come near us. The members of the church, on the whole, afford us comfort by their walk, but their mutual love is lukewarm rather than fervid. No cases of discipline, and no increase.

For the present the papists are triumphant, apparently, in the external contest; but so much knowledge of truth has been scattered among their ranks as to make the people, not free certainly, but less hopelessly, resistlessly at the mercy of the priests—less easily "lorded over" than before. God *can* work here.

Of the Jacobite Archbishop, also, Mr. Williams speaks less hopefully than he did in his letter of April 1. He was still at the English consulate; Mr. Rassam had urged him to avow himself a Protestant; and he had once gone so far as to sign a paper declaring that he was such, after the pattern of the Church of England; but this paper he soon "called in again." Mr. Williams says:

Confidence in him we never had, and the little hope we entertained of his sincerity, at the beginning of this movement, is pretty much gone. He is too feeble in mind and in purpose, too covetous, too desirous of human praise, to be a "confessor." If he could see his way clear, boldly and fully to espouse the truth, and make money by it, and gain eclat as the Luther of the Jacobite church, he would gladly do so. We have been very cautious about holding out any encouragement of wages, and this I suspect it is which makes him unwilling to move. He is too ludicrously afraid of the disgrace of being called "American."

On the 31st of May, Mr. Williams added:

The mail is just in from Bagdad, and Mr. Rassam informs me that it brings from Omar Pasha of Bagdad (who is now pasha-general of all this region, as far as to Diarbekir) an order to Mustapha Pasha, requiring him to reinstate the Jacobite Mefrian in all his honors and former position. If this remains a "finality," we have reason, I think, to thank God for bringing the matter to such an issue as to secure a fair measure of actual religious liberty within the old organization, instead of weighing down our weak Protestant community with a large mass of unevangelical elements. It is much better for the purity of Protestantism here to act on the members of that community where they are, than to receive them to a compelled and undesired (on both sides) connection with us.

MADURA.—Mr. Rendall, in a letter dated May 14, gives some account of the Conference of Missionaries from all parts of Southern India, which was held at Ootacamund, commencing Monday, April 19. Letters from several other missionaries also refer to the Conference. Twenty-nine delegates, and three missionaries who were invited to sit as members, were present; representing, Mr. Winslow says, about 200 missionaries, and connected with the various societies having missions in Southern India. The sessions were continued through fourteen working days. Many subjects of great importance were discussed, verbally or in written papers, or both. Much harmony and brotherly feeling prevailed; in most cases there was great unanimity of views upon the subjects considered; and it is believed that much good will result from the meeting.

On his return from this Conference Mr. Rendall spent a day at Dindigul, "and had the pleasure of seeing six adults received to the privileges of the church, on profession of their faith in Christ." "Abundant rains" have fallen recently, promising relief to the people from the prevailing famine. Mr. Rendall speaks (as do many other missionaries in their letters) of rejoicing greatly in view of the revivals of religion in the United States, and expresses the hope, with reference to the wants of the mission, that now "even physicians will be ready to consecrate themselves to the work of the Lord" on missionary ground.

Mr. Tracy writes, (May 25,) mentioning the death of "one of the most promising boys in the second class in the seminary," and, just at the close of the last term, of a member of the first class. The catechists who had been spending a year at the seminary left at the close of the term, "having secured," he says, "my esteem and respect." "Three of them will probably be examined with reference to ordination as pastors, at the approaching meeting of the mission." Mr. Winfred, native pastor, has left the service of the mission, and his pastoral connection with the church at Mallankinaru has been dissolved. "We cannot approve of his

course," Mr. Tracy says, "but as we still have confidence in his piety, we hope he may be useful at Madras, to which place he is about removing."

CEYLON.—A letter from Mr. Quick announces his arrival in Jaffna, with his wife, on the 30th of April, after a long and boisterous passage from Madras, and just in season to escape exposure to a very severe storm. Mr. and Mrs. Hitchcock, who sailed with them from Madras, left the vessel April 21, and went to Jaffna by land, reaching there April 28. They are to remain for the present at Manepy. Mr. and Mrs. Quick go to Panditeripo.

A semi-annual report of the Chavagacherry and Manepy stations has been received from Mr. Hastings. But few incidents of special interest are mentioned. In March, one man was received to the church at Chavagacherry, on profession. He is a farmer, residing near Usan, and in that locality, it is said, there is now "an interesting little company of Christians, four in number." "A few cases of apparent interest in the truth are reported by the (native) pastor and catechists in other localities."

## Home Proceedings.

### ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Foreign Missions will hold its Forty-ninth Annual Meeting in the First Presbyterian Church at Detroit, Michigan, commencing on Tuesday, September 7, at 4 o'clock, P. M. Rev. George Shepard, D. D., of the Theological Seminary, Bangor, Maine, is expected to preach the sermon.

### EMBARKATION.

MR. George Washburn, from Middleboro', Mass., sailed from Boston, July 14, in the steamer Arabia, on his way to Constantinople, where he is to be stationed as a member of the Northern Armenian mission. Mr. Washburn was educated at Amherst College and Andover Theological Seminary.

Rev. Anderson O. Forbes, son of Rev. Cochran Forbes of the Sandwich Islands mission, sailed from New York August 5, in the Panama steamer, on his way to the Sandwich Islands. Mr. Forbes is a graduate of Washington College, Pennsylvania, and of Princeton Theological Seminary.

Rev. Elias Riggs, with his wife and six children, Rev. Daniel Ladd, wife and two children, and Rev. Thomas L. Ambrose, sailed from Boston August 2, in the Henry Hill, Captain Watson, for Smyrna. Messrs. Riggs and Ladd, with their families, are returning to the Northern Armenian mission, with which they have been long connected. Mr. Ambrose, from Ossipee, N. H., educated at Bowdoin College and at Union and Andover Theological Seminaries, expects to labor in the mountains of Koordistan, in connection with the Nestorian mission.

## DONATIONS,

### RECEIVED IN JULY.

#### MAINE.

| | | |
|---|---|---|
| Cumberland co. Aux. So. F. Blake, Tr. | | |
| Auburn, 1st cong. ch. | 42 00 | |
| Brunswick, Dr. Adams's so. | 85 79 | |
| Falmouth, La. miss. so. 21,50; 1st ch. 20; 2d ch. 10; | 51 50 | |
| Gorham, Ch. 49; fem. sem. 59,40; a friend, 2; | 110 40 | |
| Lewiston, A friend, | 5 00 | |
| Minot, m. c. | 40 00 | |
| North Bridgton, Ch. | 3 00 | |
| North Yarmouth, 18; m. c. 11; gents. asso. 10; la. asso. 35; 1st cong. ch. 5,41; | 79 41 | |
| Portland, Armenian circle for Arm. m. 20; Fem. for. miss. so. 62,25; 2d cong. ch. 47,89; For. miss. cir. (of wh. for sem. at Bebek, 20;) to cons. Rev. HORATIO ILSLEY an H. M. 70; High st. ch. and so. wh. and prev. dona. cons. Rev. DANIEL KENDRICK, Rev. J. W. TURNER, Rev. ELIJAH KELLOGG, JOSHUA HOBBS, SEWALL C. CHASE, BROWN THURSTON, EDWARD OXNARD, Mrs. FRANCES E. CHICKERING, Mrs. PHEBE CUMMINGS, Mrs. ELIZABETH TYLER, Mrs. JUDITH W. CARTER, Miss ELIZA A. HANSON and Miss ABBY STEELE H. M. 716,87; State st. ch. and par. 362; m. c 80; a sister, 10; | 1,369 01 | |
| Saccarappa, Ch. | 16 00 | |
| Scarboro', 1st ch. | 25 00 | |
| Yarmouth, Cong. ch. and so. | 23 54 | 1,850 65 |
| Kennebec co. Conf. of chs. B. Nason, Tr. | | |
| Augusta, Rev. B. Tappan, D. D. | 50 00 | |
| Gardiner, Cong. ch. and so. | 15 54 | |
| Hallowell, "A lady," | 3 00 | —68 54 |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. | | |
| Bath, Winter st. cong. so. m. c. 120; Central ch. m. c. 25; | 145 00 | |
| Edgecomb, Cong. ch. and so. | 21 00 | —166 00 |
| Penobscot co. Aux. So. E. F. Duren, Tr. | | |
| Bangor, Hammond st. cong. ch. 40; Central cong. ch. 231,55; | 271 55 | |
| Brewer, 1st cong. ch. | 22 71 | |
| Foxcroft and Dover, Cong. ch. | 5 00 | |
| Holden, Cong. ch. wh. and prev. dona. cons. Rev. FRANCIS SOUTHWORTH an H. M. | 4 93 | —304 19 |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr. | | |
| Alfred, Cong. ch. | 20 00 | |
| Kennebunkport, G. P. J. 12; South cong. ch. and so. 17; m. c. 8; | 37 00 | |
| Lyman, Cong. ch. | 12 00 | |
| Wells, 1st cong. ch. and so. 43,07; m. c. 39,86; avails of ring, 25c.; less counterf. coin, 50c.; 2d cong. ch. 11; | 93 68 | —162 68 |
| | | 2,552 06 |

Belfast, 1st cong. ch. 20 00
Bethel, 1st cong. so. 20: "a friend," avails of necklace, 2,50; 22 50
Calais, Cong. ch. 72 00
Eastport, A poor widow, 1; Mrs. J. N. W. 1; 2 00
Gilead, Cong. ch. 5 00
Orland, Miss H. T. B. avails of gold chain, 3 00
Robbinston, Cong. ch. and so. 22 00
St. Albans, A Maine miss. and wife, 2 00
South Paris, Cong. ch. and so. 30 00
Topsham, Rev. Mr. Potter's so. 25 00—203 50

2,755 56

*Legacies.*—Bath, Wm. Donnell, by Ammi R. Mitchell, Ex'r, 100 00

2,855 56

## NEW HAMPSHIRE.

Cheshire co. Aux. So. G. P. Drown, Tr.
Alstead Centre, Cong. ch. and so. 18 07
Exeter, 2d cong. ch. and so. to cons. Rev. O. T. LANPHEAR an H. M. 103 00
Fitzwilliam, 23; "a widow's mite," 1; m. and s. s. concerts, 12; 36 00
Harrisville, Cong. ch. and so. 7 25
New Alstead, m. c. 10 00
Paper Mill Village, Cong. ch. and so. 4 00
Swanzey, Cong. ch. and so. 14 31
Troy, m. c. 20 00
Walpole, A few members of cong. ch. 35 00
Winchester, Ch. and so. 7 00—254 63
Grafton co. Aux. So. W. W. Russell, Tr.
Campton, Ch. and so. 14 15
Haverhill, 1st cong. ch. and so. wh. and prev. dona. cons. GROVE S. STEVENS an H. M. 30 00
Littleton, m. c. 14 32
Lyme, Cong. and pres. ch. and so. 151 00
Plymouth, Ch. and so. 29 45
West Lebanon, Cong. ch. 110 00—348 92
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Hancock, m. c. 28 00
Nashua, 1st ch. Mrs. Sarah Chase, 50; Pearl st. ch. 62,75; 112 75—140 75
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, 1st cong. so. a friend, 5; South cong. so. to cons. CHARLES W. HARVEY an H. M. 100; 105 00
Henniker, A few indiv. 8 00
Pembroke, Cong. ch. and so. coll. and m. c. 49 10
Salisbury, do. do. 70 00
Warner, Cong. ch. and so. 76; (of wh. $56 ack. in July Herald as from Warren, N. H.) 20 00—252 10
Rockingham co. Conf. of chs. F. Grant, Tr.
Atkinson, Rev. J. P. 10; M. A. P. 5; A. L. P. 2; 17 00
Greenland, "A friend," 10; unknown, 5; 15 00
Kingston, Cong. ch. and so. m. c. 4 60
Plaistow and North Haverhill, 20 00
Portsmouth, C. R., Jr., 10; North ch. m. c. 86,06; 96 06—152 06
Strafford Conf. of chs. E. J. Lane, Tr.
Dover, 1st ch. 111; m. c. 19,79; to cons. JAMES H. WHEELER an H. M. 130 79
Laconia, Cong. ch. and so. 66,50; unknown, 10; 76 50
North Wolfborough, Rev. S. M. 16,75; Mrs. C. E. M. 2; Miss H. G. M. 1,25; 20 00—227 29
Sullivan co. Aux. So. N. W. Goddard, Tr.
Meriden, Ch. and K. U. Academy m. c. 70; ch. and so. 58,92; 128 92
Newport, Cong. ch. coll. and m. c. 52 00—180 92

1,556 67

Gilmanton Centre, m. c. 25 00
Meredith Bridge, B. T. S. 15 00—40 00

1,596 67

## VERMONT.

Addison co. Aux So. A. Wilcox, Tr.
Shoreham, L. O. B. 10 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
Hardwick, Cong. ch. and so. 50; Mrs. A. S. 2; 52 00
Peacham, Extra effort, 59,40; la. 30,60; 90 00
St. Johnsbury, "Friends of Missions," 150; South cong. ch. and so. 128; m. c. 15,48; 2d cong. ch. and so. 180,16; "a friend" to cons. EDWARD A. JEWETT, HENRY E. JEWETT, C. M. STONE of St. Johnsbury, JOHN H. PADDOCK of Montpelier, Vt., and WALTER FAIRBANKS of Northampton, Ms. H. M. 500: "H. F." to cons. Mrs. MARY E. FAIRBANKS of St. Johnsbury an H. M. 100; MOSES KITREDGE to cons. him an H. M. 100; 1,173 64—1,315 64
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, Rev. N. G. Clark, 50; cong. ch. m. c. 40; 90 00
Hinesburgh, Ch. 32,41; m. c. 5; 37 41
Jericho Centre, Ch. and so. 35 00—162 41
Franklin co. Aux. So. C. F. Safford, Tr.
Enosburgh, Cong. ch. and so. extra effort, 75 00
Sheldon, Cong. ch. and so. 13,75; Mrs. Fanny Wead, 25; 38 75—113 75
Orange co. Aux. So. L. Bacon, Tr.
Bradford, Cong. ch. and so. 64,03; m. c. 20,02; 84 05
Williamstown, "A contribution," 1 00—85 05
Orleans co. Aux. So. A. R. Gray, Tr.
Barton, Coll. 17 00
Brownington, Ch. 15 00
Derby, Cong. ch. 14 82
Greensboro', Cong. ch. and so. 10 00
North Craftsbury, Ch. 10 00
N. Troy, Cong. ch. and so. 5 00
W. Charlestown, C. C. 5; a friend, 5; 10 00
Westfield, Cong. ch. and so. 20 66—102 48
Rutland co. Aux. So. J. Barrett, Tr.
Fair Haven, Cong. ch. 18 00
Pittsford, 24,48; m. c. 20; K. W. 10; 54 48
Rutland, m. c. 6 56
Wallingford, 10 50—89 54
Washington co. Aux. So. G. W. Scott, Tr.
Barre, Ch. and so. 66; m. c. 7; 73 00
Montpelier, m. c. 23,50; la. asso. 54,50; gents. asso. 45; 123 00
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Worcester, m. c. 3 00—228 00
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Putney, Cong. ch. 20 00
Westminster West, Friends of morals and missions, 46; cong. ch. la. asso. 29; 75 00
Wilmington, Ch. and so. 6 00—101 00
Windsor co. Aux. So. J. Steele, Tr.
Barnard, Cong. ch. and so. 10 39
Hartford, do. (of wh. to cons. Rev. S. K. B. PERKINS an H. M. 50;) 60 00
Hartland, Cong. ch. and so. 15 15
Royalton, m c. 5 73
Sharon, Chester Baxter, 50 00
Springfield, m. c. 12 00
Windsor, Luther Clark, wh. and prev. dona. cons. Mrs. CATHARINE FLEMING WORCESTER of Burlington, Vt. an H. M. 50; cong. ch. and so. m. c. 96,65; gents. asso. 48; la. asso. 59,38; to cons. DELOS W. BEADLE of St. Catharines, C. W., and Mrs. MARY C. BUTLER of Windsor, Vt., H. M. 254 03—407 30

2,615 17

A friend, 100; "a friend," wh. and prev. dona. cons. SAMUEL SWIFT of Middlebury, Vt., an H. M. 50; H. F. and H. A. H. to cons. Rev. H.

N. BURTON of Newbury, Vt., an H. M. 50; 200 00
Bennington, 1st cong. ch. (of wh. fr. sem. 21,50;) 118,88; m. c. 28,62; to cons. GEORGE W. YATES an H. M.; 2d cong. ch. and so. 31; 178 50
Eden, A widow, 1; her guest, 1; 2 00
Lunenburg, Cong. ch. and so. m. c. 12 18
Newbury, 1st cong. ch. coll. and m. c. to cons. JONAS MESERVE an H. M. 100 00—492 68

3,107 85

## MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
No. Falmouth, m. c. 11 00
Waquoit, "A friend," 30 00—41 00
Berkshire co. Aux. So. H. G. Davis, Tr.
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Dalton, Cong. ch. and so. 51 42
Lanesboro', do. 14; m. c. 8; 22 00
Lenox, Cong. ch. and so. 86,75; m. c. 40,63; 127 38
New Marlboro', 1st cong. ch. and so. 40 00
Richmond, Cong. ch. and so. 15 00
Sheffield, do. 73 56
So. Egremont, J. B. 2; cong. so. 38; 40 00
Stockbridge, Cong. ch. and so. to cons. DAVID C. HULL an H. M. 100,45; m. c. 70; 170 45
W. Stockbridge, Benjamin & Charlotte Cone, 500 00
Williamstown, College coll. (of wh. to cons. Mrs. MARK HOPKINS an H. M. 100,) 146,35; m. c. 17; 1st cong. ch. coll. and m. c. 200; 363 35
Windsor, Cong. ch. and so. 31 06-1,441 22
Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, avails of gold chain, 18,37; do. 10; do. 6; Penitent Female Refuge, 11,25;) 4,990 63
Brookfield Asso. W. Hyde, Tr.
Brookfield, Cong. ch. and so. 50 45
Holland, m. c. 26 00
Southbridge, "Two friends," 20 00
Ware, Orrin Sage, wh. and prev. dona. cons. MARY C. PEASE, DELIA S. PEASE, MARIA E. PEASE, & WILLIAM E. PEASE of Blandford, H. M. 300 00—396 45
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Andover, South ch. and so. m. c. 61; chapel, cong. so. 30; 91 00
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Lawrence, Central cong. ch. and so. 150 00
Lynn, "A friend," 5 00
No. Andover, Evan. cong. ch. and so. 48 00—320 00
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Amesbury and Salisbury, Mills vill. cong. so. 30 00
Haverhill, West par. cong. ch. and so. 73 31
Newburyport, Rev. R. Campbell's ch. D. A. 10; Rev. Mr. Fiske's so. m. c. 50; 60 00—163 31
Essex co. South Aux. So. C. M. Richardson, Tr.
Beverly, "A friend," 8; Washington st. ch. and so. (of which to cons. THOMAS A. MORGAN an H. M. 100,) 92; m. c. 63; 163 00
Salem, Tab. ch. and so. m. c. 33 00
South Danvers, Cong. ch. m. c. 30 90—226 90
Franklin co. Aux. So. L. Merriam, Tr.
Conway, Cong. so. m. c. 40 37
Hampden co. Aux. So. C. O. Chapin, Tr.
Agawam, Feeding Hills cong. so. 21 81
Holyoke, Cong. so. m. c. 6 00
Huntington, 2d cong. so. 25,15; m. c. 43,44; 68 59
Longmeadow, 1st ch. m. c. 92,53; la. sew. cir. 70; la. benev. so. 52,14; 214 67
Monson, Cong. ch. and so. 77,55; m. c. 57,67; extra effort, 428; A. W. Porter (of wh. to cons. ABRAHAM HASKELL of Monson, an H. M. 100;) 150; Mrs. Sarah Flynt, wh. and prev. dona. cons. WILLIAM N. FLYNT an H. M. 50; 763 22
Palmer, 2d cong. so. 31; State alms house mem. 19,50; 50 50
Springfield, "Three business men," "The Lord hath need of it," 1,500; 1st cong. ch. 103,25; m. c. 98,75; South cong. ch. coll. and m. c. 240,84; North cong. ch. 32,61; m. c. 40,41; Olivet ch. 50; union m. c. 63,98; 2,129 84
Tolland, Cong. so. 12 75
Westfield, 1st cong. ch. 142; m. c. 150; 292 00
W. Springfield, Cong. so. m. c. 34 31-3,593 69
Hampshire co. Aux. So. S. W. Hopkins, Tr.
Amherst, L. H. 2; Luke Sweetser, 50; Mrs. A. T. J. B. 10; J. L. 10; 1st par. gent. and la. benev. asso. 6; 78 00
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Easthampton, Samuel Williston, 400 00
Middlefield, A friend, 5 00
Plainfield, Cong. ch. and so. m. c. 12 00
So. Hadley, Mt. Holyoke fem. sem. teachers and young la. (of wh. to cons. Miss LYDIA W. SHATTUCK and Miss MARY A. BRIGHAM H. M. 200;) 291 00
So. Hadley Falls, Cong. ch. m. c. 12 48
Whately, 2d cong. ch. and so. a thank off'g, 58 00—871 48
Harmony conf. of chs. W. C. Capron, Tr.
Blackstone, Cong. ch. and so. 61 72
East Douglas, Cong. ch. wh. cons. Mrs. MARIA KNOWLTON an H. M. 150 00
Millbury, 2d cong. ch. 47 75
Sutton, E. T. 10; T. H. G. 2; 12 00—271 47
Middlesex co.
"A friend," 125 00
Bedford, Trin. ch. and so. to cons. JONATHAN A. LANE an H. M. 100; m. c. 35,23; 135 23
Brighton, Cong. ch. and so. 166,44; m. c. 17,13; H. Barker, 50; 233 57
Cambridge, Shepard cong. so. 473,02; m. c. 82,29; 555 31
Cambridgeport, Elizabeth Harlow, 20; 1st evan. cong. ch. and so. 156,86; 176 86
East Cambridge, Evan. cong. ch. m. c. 13 00
Lowell, 1st cong. ch. and so. to cons. L. B. MORSE and DANIEL COOLEDGE H. M. 206 00
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Stoneham, Cong. ch. and so. 50 00
Tewksbury, do. 65 00
Waltham, Trin. cong. ch. 30 00
West Cambridge, W. F. S. Frost, 25 00-1,817 08
Middlesex North and vic. C. Lawrence, Tr.
Dunstable, A. B. 1 00
Fitchburg, "A friend," 30; Calv. cong. ch. m. c. 33; 63 00—64 00
Middlesex co. South Conf. of chs. Concord, Cong. ch. m. c. 44 36
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Dedham, E. P. 10 00
Dorchester, 2d cong. ch. a bal. 10; Village ch. 76; 86 00
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Roxbury, Eliot ch. and so. m. c. 22,47; Vine st. ch. m. c. 14,87; Miss P. 10; 47 34
South Dedham, Cong. ch. and so. m. c. 10 00

West Roxbury, Evan. cong. ch. m. c. 45 08—312 05
Old Colony Aux. So. H. Coggeshall, Tr.
N. Middleboro', Cong. ch. and so. 26 81
Rochester, La. miss so. 63 40
S. Dartmouth, Cong. ch. and so. 63 58
Wareham, do. 34 78—188 57
Palestine Miss. So. E. Alden, Tr.
East Bridgewater, Trin. so. 33 00
Hanover, Rev. Joel Mann to cons. Mrs. CATHARINE MANN an H. M. 100 00
S. Weymouth, Rev. J. P. Terry's cong. special coll. 100,16; m. c. 18,57; 118 73—251 73
Taunton and vic.
Attleborough, 2d cong. ch. 11 00
Fall River, Richard Borden to cons. CHARLES CUMMINGS an H. M. 100 00
Taunton, Trin. cong. ch. and so. to cons. NATHAN RAND, Mrs. PRISCILLA F. SPROAT and Miss ABIGAIL WILLIAMS H. M. 303 47—414 47
Worcester co. Central Asso. W. R. Hooper, Tr. 154,41; an indiv. 25; 179 41
Barre, Gent. 89,25; la. 72,43; m. c. 51; 212 68
Boylston, 50 80
Leicester, Gent. 231,50; la. 73,70; m. c. 42.80; to cons. LUCIUS WOODCOCK, HEMAN M. BURR, and Mrs. A. H. COOLEDGE H. M. 348 00
Northboro', 45 00
Oxford, 82 00
Princeton, 67 08
Webster, J. J. Robinson, 20 00
Worcester, South ch. gent. 100,71; la. 92,93; m. c. 195,72; Central ch. gent. 313,59; la. to cons. Mrs. HANNAH COE and Mrs. O. P. GILBERT H. M. 218,76; m. c. 291,35; Union ch. gent. 29,25; la. 32,75; m. c. 463,98; Salem st. ch. m. c. to cons. FREDERICK A. ELDRED an H. M. 100; 1,839 04

2,844 01
Prev. ack. 1,824 01-1,020 00

16,468 78
A Russian gent. for m. to Greece, 37 50
Chelsea, Winnisimmet ch. m. c. 29 70
Edgartown, Miss C. C. 5 00
Holmes' Hole, Cong. ch. 10 00
Unknown, 85; do. 10; do. 6; do. 5; do. 2; do. 1; 109 00—191 20

16,659 98
*Legacies.*—Auburn, Mrs. L. H. P. Goodale, by W. R. Hooper, 45; Boston, Mrs. Martha E. Temple, by H. Hill, Ex'r, 1,000; Northboro', Mrs. Anna McFarland, by A. W. Seaver, Ex'r, 600; 1,645 00

18,304 95

## CONNECTICUT.

Fairfield co. East Aux. So. Rev. L. M. Shepard, Tr.
Bridgeport, 2d cong. ch. 70,33; 1st pres. ch. m. c. 125; 195 33
Fairfield co. West Aux. So. C. Marvin, Tr.
Darien, Cong. ch. m. c. 11; Mrs. S. R. 5; 16 00
Greenwich, 20 00—36 00
Hartford co. Aux. So. A. G. Hammond, Tr.
E. Granby, Cong. ch. and so. 22 48
Hartford, T. K. W. 10; Centre ch. m. c. 17,11; 27 11
Suffield, Unknown, 40 00
Windsor, 1st cong. ch. 39 00—128 59
Hartford co. South Aux. So. H. S. Ward, Tr.
Middletown, Gent. and la. asso. a friend, by H. S. Ward, 100 00
Portland, 1st ch. gent. and la. asso. 25 00—125 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Bethlem, Coll. 25 00
Milton, do. 14 00
New Preston, Cong. ch. m. c. 5 93
Plymouth, (of wh. from Edward Langdon, 50,) 55 00
South Farms, 6,10; a thank off. 10; 16 10
Winchester Centre, Coll. 5 00
Winsted Corners, 1st eccl. so. 35 00
Woodbury, A friend, 5 00—161 03
Middlesex Asso. E. Southworth, Tr.
Durham, 1st cong. ch. and so. 75 16
E. Haddam, Rev. I. P. 5 00
Millington, Gent. and la. ben. asso. 6 60—86 76
New Haven City Aux. So. F. T. Jarman, Tr.
3d ch. 68,66; South ch. 7,58; united m. c. 19,08; Yale college m. c. 8,77; officers and students, (of wh. from C. A. Goodrich to cons. Mrs. WILLIAM H. GOODRICH of Cleveland, O., and EDWARD E. GOODRICH of New Haven, Ct., H. M. 200,) 850; a friend, 5; 959 09
New Haven co. East Aux. So. F. T. Jarman, Tr.
Branford, Cong. ch. and so. 51 50
Clinton, Rev. L. G. 5 00
N. Guilford, Cong. ch. 25 00
Wallingford, do. 27 55—109 05
New Haven co. West Conso. A. Townsend, Tr.
Waterbury, 2d cong. ch. m. c. 44 43
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
Franklin, Coll. 40 15
Greenville, Cong. ch. 62 00
Montville, Mohegan m. c. 19 59
Mystic Bridge, Charles Mallory to cons. Mrs. ANN K. MALLORY an H. M. 100 00
New London, 1st cong. ch. two mem. 210 00
Norwich, Davis Smith, 30; 1st eccl. so. Charles J. Stedman, 100; m. c. 6,81; 2d so. m. c. 5,16; Main st. ch. (of wh. fr. C. B. Rogers to cons. HUGH H. OSGOOD an H. M. 100,) 216,40; m. c. 7,79; 366 16
Stonington, 2d cong. ch. 50,38; m. c. 20; 70 38—868 28
Tolland co. Aux. So. E. B. Preston, Tr.
Ellington, Rev. T. K. Fessenden, wh. and prev. dona. cons. JOHN E. COWLES of Farmington an H. M. 50 00
N. Coventry, Gents. asso. 81; la. do. 56,75; to cons. ERASTUS KINGSBURY an H. M. 137 75
Union, Ch. and cong. 9 00—196 75
Windham co. Aux. So. J. B. Gay, Tr.
Eastford, La. miss. asso. 31 00
Scotland, Rev. T. Tallman, 10 00
Willimantic, m. c. 30 00
Woodstock, 1st cong. ch. m. c. 12 00—83 00

2,993 31
*Legacies.*—Bridgeport, Mrs. Abby Lewis, by H. G. DeForest, Ex'r, 220; Ledyard, John Kapooly, 100; 320 00

3,313 31

## RHODE ISLAND.

Bristol, Cong. ch. and so. 66,38; la. miss. so. 44; m. c. 1,66; 112 04
Elmwood, Mrs. A. T. 5 00
Kingston, Cong. ch. 19 00
Little Compton, United cong. ch. 40 51
Peacedale, Cong. ch. 17 00
River Point, Cong. ch. and so. 3 00—196 55

## NEW YORK.

Geneva and vic. G. P. Mowry, Tr.
Berkshire, Cong. ch. 39 74
Clyde, Pres. ch. 46 08
Cortlandville, Pres. ch. 52 35
Elmira, Pres. ch. 50,29; S. Benjamin, 50; 100 29
Geneva, Fem. for. miss. so. 73,10; G. P. M. 20; W. H. S. 6; 99 10
Greene, Cong. ch. 8 00
Guilford, 1st do. 20 75
Hector, 1st pres. ch. 11 00

McGrawville, Pres. ch. 20 00
Mead's Creek, do. 4 35
Newark Valley, Cong. ch. 45 00
Norwich, Cong. ch. 68; Isaac Newton, 20; 88 00
Owego, Pres. ch. 300 00
Pine Grove, do. 5 65
Seneca Falls, A friend, 5 00
Sherburne, Pres. ch. 48,30; Mrs. S. B. Rexford, wh. and prev. dona. cons. GEORGE W. LATHROP of Oshkosh, Wis. an H. M. 25; William Newton to cons. ALBRO J. NEWTON of Binghamton, an H. M. 100; 173 30
Youngstown, Pres. ch. 8 00-1,026 61

Greene co. Aux. So. J. Doane, Agent.
Durham, 1st pres. ch. m. c. 15 00
Greenville, Pres. ch. 21 00
Hunter, Pres. ch. coll. and m. c. 10 00
W. Durham, Ch. and cong. 6,14; D. C. 15; 21 14—67 14

Monroe co. and vic. E. Ely, Agent.
Rochester, 1st pres. ch. 101,76; "a friend," to cons. Rev. ALEXANDER MILLER, and Rev. EDWARD C. S. MILLER of Delaware, O., Rev. A. D. BARBER of Williston, Vt., Rev. EVERARD KEMPSHALL of Rochester, N. Y., and Mrs. ELIZA T. WARREN of Troy, N. Y., H. M. 400; 501 76

By William Alling, Agent.
Rochester, Central pres. ch. m. c. 61 80
Sweden, Pres. ch. m. c. 5 00—66 80

New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. P. Perit, 150; B. F. Butler, 100; B. F. Butler, Jr., 50; Miss A. W. for a girl in Ceylon, 5; A. R. Wetmore, 100; "a friend," by Rev. G. B. Cheever, D. D. 50; a lady for chil. at Gaboon, 30; Z. S. Ely, 1,000; North pres. ch. to cons. GEORGE D. CRAGIN, Jr., and Mrs. OLIVER TRACY H. M. 300; J. C. Holden, 50; Brooklyn, Clinton Av. ch. 185,72; ARNOLD A. LEWIS, to cons. him an H. M. 100; J. Milton Smith, 100;) 2,813 42

Otsego co. Aux. So. D. H. Little, Tr.
Cherry Valley, Pres. ch. coll. 41,31; m. c. 46,93; 91 24
Springfield, Pres. ch. coll. 30; Mrs. Polly Dean and Mrs. Davis Cotes to cons. Mrs. POLLY DEAN an H. M, 100; S. J. Tracy, 50; a friend, 15; 195 00—286 24

Washington co. Aux. So. A. Eldredge, Tr.
North Granville, Pres. ch. and so. 24 11
Salem, 1st pres. ch. (of which from T. R. W. 15; and B. F. B. 15, for ed. at Gaboon;) 127,23; m. c. 48,89; 176 12
Whitehall, Pres. ch. (of wh. from I. H. H. Parke to cons. Mrs. ELIZABETH C. PARKE an H. M. 100; M. I. Myers to cons. MARY ALLEN MYERS an H. M. 100;) to cons. Rev. W. H. CORNING and Mrs. MARY SPRING CORNING H. M. 320,97; m. c. 67,01; 387 98—588 21

5,350 18

"A friend," for fem. boarding sch. at Constantinople, 50; interest on Watertown and Rome Railroad stock, 43,64; "a friend," to cons. Miss ANN ELIZA FRITCHER, of Fulton, an H. M. 100; 193 64
Albany, Rev. D. Dyer, 15; 4th pres. ch. 60; 75 00
Attica, 1st pres. so. m. c. 27 06
Aurora, Pres. ch. m. c. 50; in mem. of a miss. mother, 10; 60 00
Batavia, Pres. ch. m. c. 38 23
Belleport, Cong. ch. 4 00
Binghamton, Rev. P. Lockwood and wife, 25 00
Chester, Pres. ch. 5 00
Corning, 1st do. 55 00
Cornwall, Rev. D. C. 5; pres. ch. 49,60; 54 60
Dansville, Mrs. E. S. 10; m. c. 21,56; 31 56
East Stockholm, Cong. ch. 23 48
Gilbertsville, Rev. W. T. D. 5 00
Glens Falls, 1st pres. ch. m. c. 35 00
Gloversville, Mrs. H. C. Parsons, 30; Harlan Parsons, 25; J. S. P. 5; ded. disc. 30c.; 59 70
Greenport, Pres. ch. m. c. 18 00
Haverstraw, 1st pres. ch. 21 63
Homer, "A friend," 50 00
Hornellsville, Pres. ch. 15 32
Irvington, Pres. ch. 108,65; John T. Terry, 250; 358 65
Jamestown, Pres. ch. 4 00
Kinderhook, Rev. E. P. 10; two la. 15; 25 00
Kingsboro', Pres. ch. indiv. 20 50
Livonia Centre, 1st do. 42 00
Lloyd, Pres. ch. 11 10
Malden, 1st do. m. c. 75 00
Milton, Pres. ch. 20 05
Montgomery, 1st do. 90,70; m. c. 34,04; 124 74
New Rochelle, S. L. H. 5; E. J. R. 5; pres. ch. m. c. 50; 60 00
Northville, Young peo. miss. so. 15 00
Oakfield, Pres. ch. Miss M. H. 10 00
Ontario, Cong. ch. m. c. 2 00
Peekskill, 2d pres. ch. 26 46
Pine Plains, which and prev. dona. cons. Rev. WILLIAM N. SAYRE an H. M. 20 00
Poughkeepsie, 1st pres. ch. Prof. Samuel F. B. Morse, 100; W. C. Sterling, 50; Rev. T. S. Wickes, 50; L. F. S. 5; 205 00
Riverhead, Cong. ch. 20 00
Rome, 1st pres. ch. estate of C. F. Williams, 31,38; R. K. 1; 32 38
Saratoga Springs, Pres. ch. 219 36
Sauquoit, do. 10 00
Schaghticoke, Pres. ch. and so. to cons. AMOS BRIGGS an H. M. 160 00
Schenectady, Pres. ch. a mem. 25 00
Shelter Island, do. 65 45
Sinclairville, Cong. ch. and so. m. c. 3 00
Somers, T. B. F. 5 00
Spencer, Cong. ch. m. c. 1; Rev. C. W. H. and wife, 2; 3 00
Truxton, Cong. ch. 5 00
Vernon, 5 00
Yonkers, 1st pres. ch. 100; m. c. 50; 150 00
Yorktown, Cong. ch. 12 00-2,531 91

7,882 09

*Legacies.*—E. Bloomfield, Silas Eggleston, by Josiah Porter, Ex'r, 500 00

8,382 09

## NEW JERSEY.

Berkshire, 7 00
Bloomfield, "A friend," 20 00
Caldwell, Pres. ch. 173 34
Craneville, do. 21,32; Rev. H. R. 5; 26 32
Dover, Pres. ch. wh. cons. Miss THIRZA SEGUR an H. M. 107,50; Mr. Allen to cons. his son SAMUEL G. W. ALLEN an H. M. 100; 207 50
Elizabeth, Mrs. A. N. Kittle, 25; 3d pres. ch. 56; 2d pres. ch. 352,87; 433 87
Hoboken, 1st pres. ch. 32 55
Morristown, Mrs. L. D. Canfield, 25 00
Newark, A miss. widow, 10; 1st pres. ch. m. c. 100; High st. pres. ch. 200; Park pres. ch. 43,69; Rosevile, pres. ch. 27; a lady, 10; 390 69
Newfoundland, Pres. ch. 10 00
Orange, 2d do. m. c. 120 00
Paterson, do. do. 36 11
Perth Amboy, S. E. WOODBRIDGE, wh. cons. him an H. M. 100 00
Rahway, T. M. 10 00
Troy, Fem. benev. so. 30 00
W. Hoboken, 1st pres. ch. 15 81
W. Milford, m. c. 20 00-1,658 19

## PENNSYLVANIA.

By Samuel Work, Agent.

| | | |
|---|---|---|
| Edinboro', Pres. ch. | 2 00 | |
| Erie, do. | 100 00 | |
| Manayunk, do. m. c. | 9 25 | |
| Philadelphia, Calvary ch. 114,90; m. c. 25,56; Central pres. ch. No. Liberties, 77,90; Pine st. ch. C. R. 20; Miss C. 10; Miss S. 2; Mantua pres. ch. 53,48; Walnut st. pres. ch. (of wh. to cons. Rev. D. C. HOUGHTON an H. M. 50;) 120; | 423 84 | |
| Reading, Pres. ch. | 125 50 | |
| Sunville, do. 3; "Cecil," 5; | 8 00 | |
| York, Pres. ch. 147,75; m. c. 60,20; SAMUEL SMALL and wife to cons. him an H. M. 100; | 307 95 | —976 54 |
| Athens, Pres. ch. | 24 51 | |
| East Mill Creek, do. | 2 00 | |
| Great Bend, 1st do. m. c. | 5 00 | |
| Harbor Creek, Pres. ch. | 22 00 | |
| Hawley, do. | 15 00 | |
| Honesdale, 1st do. | 232 75 | |
| Philadelphia, James Smith, | 200 00 | —501 26 |
| | | 1,477 80 |

## DELAWARE.

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|---|---|---|
| Wilmington, Hanover st. ch. m. c. | | 64 32 |

## MARYLAND.

| | | |
|---|---|---|
| Board of Foreign Missions in German Ref. ch. Rev. Elias Heiner, Baltimore, Tr. | | 1,000 00 |

## OHIO.

By G. L. Weed, Tr.

| | | |
|---|---|---|
| Berlin, Pres. ch. | 30 00 | |
| Cincinnati, 2d do. 85; 3d do. (of wh. fr. P. Hinkle to cons. THORNTON M. HINKLE an H. M. 100; A. H. Hinkle to cons. ANTHONY HOWARD HINKLE an H. M 100;) 334,50; m. c. 77; Welch cong. ch. 34; 1st ortho. cong. ch. wh. and prev. dona. cons. ALBERT W. HUNTINGTON, WILLIAM F. CHURCH, and JAMES W. SIBLEY H. M. 250; G. S. 10; | 790 50 | |
| Columbus, 2d pres. ch. m. c. 6,33; B. T. 10; | 16 33 | |
| Delaware, Pres. ch. | 85 00 | |
| Glendale, Mrs. E. J. M. P. | 5 00 | |
| Harmar, Cong. ch. | 62 17 | |
| Jackson, 1st pres. ch. | 17 00 | |
| Jersey, Pres. ch. m. c. 6,03; Rev. C. M. P. 5; | 11 03 | |
| Marietta, Cong. ch. 84,19; m. c. 11,74; Miss J. M. 3; Mrs. McG. 1,25; Miss F. 50c.; Miss R. 50c.; | 101 18 | |
| Marysville, 2d pres. ch. | 8 72 | |
| Newark, do. 3,75; m. c. 11,33; | 15 08 | |
| New Carlisle, Pres. ch. | 10 00 | |
| Oxford, Western fem. sem. teachers and pupils to cons. Miss PHILENA MCKEEN an H. M. 100; class-mates and section teacher to cons. Miss SARAH JANE DAWES an H. M. 100; | 200 00 | |
| Portsmouth, 1st pres. ch. | 140 00 | |
| Troy, Pres. ch. | 42 85 | |
| Watertown, Dr. B. C. | 5 00 | |
| | 1,539 86 | |
| Ded. disc. | 6 70 | 1,533 16 |

By Rev. S. G. Clark.

| | | |
|---|---|---|
| Brecksville, | 15 25 | |
| Freedom, | 15 58 | |
| Independence, | 9 85 | |
| Mansfield, Cong. ch. | 24 66 | |
| Norwalk, Pres. ch. | 50 00 | |
| Peru, Rev. J. McC. | 10 00 | |
| Plain and Waterville, | 7 00 | |
| Republic, | 4 00 | |
| Rochester, | 2 00 | |
| Sandusky City, Pres. ch. | 17 00 | —155 34 |
| | 1,688 50 | |
| Belpre, Cong. ch. | 14 15 | |
| Castalia, do. | 13 00 | |
| Chatham, do. and so. | 30 00 | |
| Cleveland, Elisha Taylor to cons. Rev. ELISHA E. L. TAYLOR, D. D., of Brooklyn, N. Y., and Rev. JOHN T. SEELEY, of Syracuse, N. Y., H M. | 100 00 | |
| Elyria, 1st pres. ch. | 39 70 | |
| Marietta, Miss E. M. H. | 7 00 | |
| Montgomery, 1st cong. ch. m. c. | 2 00 | |
| Oxford, W. M. | 1 24 | |
| Strongsville, Rev. T. W. | 2 00 | |
| Willoughby, 1st cong. ch. | 24 00 | —233 09 |
| | | 1,921 59 |

## INDIANA.

By G. L. Weed, Tr.

| | | |
|---|---|---|
| Allensville, Pres. ch. | 15 00 | |
| Aurora, do. | 50 15 | |
| Greencastle, 1st do. | 27 30 | |
| Indianapolis, 2d do. 5; m. c. 13,31; | 18 31 | |
| New Albany, 2d do. 147,55; m. c. 182,88; less worthless bills and exch. 12,57; | 317 86 | |
| Pittsburgh, Indiv. 5; C. W. C. 5; Un. ch. 5; | 15 00 | |
| Rockville, A. F. | 10 00 | |
| Terre Haute, Baldwin pres. ch. | 70 00 | |
| Williamsport, Pres. ch. | 20 00 | |
| | 543 62 | |
| Ded. disc. | 1 80 | —541 82 |
| Indianapolis, 2d pres. ch. (of wh. fr. WILLIAM N. JACKSON, to cons. him an H. M. 100; WILLIAM S. HUBBARD, to cons. him an H. M. 100; DANIEL YANDES, wh. and other dona. cons. him an H. M. 30;) | 295 71 | |
| Moorsville, An Eastern teacher, | 5 00 | —300 71 |
| | | 842 53 |

## ILLINOIS.

By G. L. Weed, Tr.

| | | |
|---|---|---|
| Neoga, Rev. S. W. | 10 00 | |
| Rushville, Pres. ch. m. c. 13; Rev. S. E. W. and wife, 3; | 16 00 | —26 00 |
| Batavia, Cong. ch. 95; Samuel D. Lockwood to cons. Mrs. MARY V. LOCKWOOD an H. M. 100; | 195 00 | |
| Bunker Hill, Cong. ch. | 36 00 | |
| Chicago, F. H. Boyden to cons. JOHN STEVENS of Tiskilwa an H. M. 125; 1st pres. ch. wh. and prev. dona. cons. SIDNEY GOODRICH an H. M. 50; 2d pres. ch. (of wh. to cons. JOHN SPEER an H. M. 100; J. H. Dunham to cons. ELIZABETH H. DUNHAM an H. M. 100; SAMUEL BLISS, wh. and prev. dona. cons. him an H. M. 75;) 884,93; disc. 13,30; | 1,046 63 | |
| Galena, 2d pres. ch. to cons. JOSHUA BROOKES an H. M. | 100 00 | |
| Greenville, 1st cong. ch. 18,30; m. c. 11,85; Juv. ben. so. 4,85; M. L. S. 3; | 38 00 | |
| Knoxville, C. A. | 10 00 | |
| Lamoille, 1st cong. ch. | 11 00 | |
| Payson, A friend, | 13 00 | |
| Peoria, N. S. pres. ch. | 30 00 | |
| Quincy, Mrs. M. B. 10; 1st cong. ch. 30; | 40 00 | |
| Rockford, La. miss. so. | 12 00 | |
| Springfield, 2d pres. ch. | 20 00 | |
| Waverly, "A friend," | 10 00 | |
| Winchester, Pres. ch. | 5 00 | —1,566 63 |
| | | 1,592 63 |
| *Legacies.*—Granville, Mrs. Hannah Ware, by Ralph Ware, Ex'r, (prev. rec. 1,100,) | | 423 88 |
| | | 2,016 51 |

### MICHIGAN.

By J. S. Farrand.
Detroit, Juv. miss. so. for Antioch m. 12; 1st pres. ch. 25,70; N. D. S. 5; 42 70
Romeo, L. L. A. 3 00
Royal Oak, Ch. 3 50—49 20
By Rev. O. P. Hoyt.
Adrian, Cong. ch. 8 00
Cassopolis, Pres. ch. 18 00
Litchfield, Cong. ch. 15 68
Marshall, Pres. ch. 47 95—89 63
By W. C. Voorhies, Agent.
Ann Arbor, 1st pres. ch. to cons. Rev. LUCIUS D. CHAPIN an H. M. 73,68; J. D. for heathen, 5; less disc. 82c.; 77 86
Ypsilanti, 1st pres. ch. 56,20; less disc. 49c.; 55 71—133 57
Franklin, Ch. 3,60; J. M. 5; 8 60
Hanover, Miss E. Page, 12 50
Homer, Pres. ch. 23 00
Jonesville, do. 17 83
Livonia, Rev. R. Armstrong, 20 00
Milford, United pres. and cong. ch. 39 65
Newark, "A friend," 1 00
Owasco, 1st cong. ch. and so. 18,90; less disc. 27c.; 18 63
Richland, Pres. ch. 15 00—156 21

428 61

### WISCONSIN.

Appleton, 1st cong. ch. m. c. 15 00
Columbus, Pres. ch. m. c. 10 00
Fairplay, Pres. ch. 20 00
Fort Atkinson, Cong. ch. m. c. 30 27
Green Bay, Pres. ch. do. 45 00
La Crosse, 1st cong. ch. do. 30 00
Lisbon, L. R. 5 00
Milwaukie, 1st pres. ch. m. c. 56 27
Mineral Point, 1st pres. ch. 20 00
Palmyra, A friend, 10 00
Platteville, Cong. ch. 32,78; m. c. 41,84; ded. disc. 66c.; 73 96
Plymouth, Cong. ch. 10 00
Racine, do. 10 17
Sheboygan, do. m. c. 8 00—343 67

### IOWA.

Almoral, Cong. ch. 8 00
Davenport, do. 50 00
Denmark, by Rev. A. Turner, 55 00
Dubuque, 2d pres. ch. 132 00
Gilbert, E. G. 10 00
Keokuk, Cong. ch. to cons. WILLIAM BROWNELL an H. M. 100 00
Knoxville, Rev. O. F. 7; Mrs. F. 7; S. J. W. 1; 15 00
Unknown, 1 00—371 00

### MISSOURI.

St. Louis, 1st pres. ch. 56; Union do. 117,60; 173 60

### LOUISIANA.

Waterproof, J. D. K. 5 00

### ALABAMA.

Gainesville, D. M. Russell, 100 00

### GEORGIA.

Bryan Co. "A friend," to cons. J. P. MAXWELL an H. M. 100; Mrs. T. S. Clay, 10; 110 00

### SOUTH CAROLINA.

Charleston, Interest on Mrs. L. Simon's legacy, 166 08

### TENNESSEE.

Franklin, Pres. ch. 70 00
Knoxville, "D. G." 3 00—73 00

### KENTUCKY.

Paducah, J. R. A. 2 00
Princeton, Rev. Pres. H. W. P. 12 00—14 00

### TEXAS.

San Antonio, 2 50

### MINNESOTA.

Monticello, Cong. ch. 13 60
Red Wing, 1st pres. ch. m. c. 30,37; ded. disc. 37c.; 30 00—43 60

### OREGON TERRITORY.

Albany, Cong. ch. 10 00
Forest Grove, Rev. C. Eells and wife, 20; ded. disc. 1,30; cong. ch. 45; 63 70
Oregon City, Mrs. A. E. W. 7,50; Mrs. N. B. A. 3; 10 50
Portland, Cong. ch. and so. 100; ded. disc. 3,04; 96 96—181 16

### IN FOREIGN LANDS AND MISSIONARY STATIONS.

Arcot m. India, Rev. W. W. S. 10 00
Choctaw m. Chish Oktak, Ch. 5; Pine Ridge, m. c. 99,43; Yaknokchaya, ch. wh. and prev. dona. cons. Mrs. PHILENA T. HOTCHKIN an H. M. 70; 174 43
Honolulu, S. I., S. G. Moore, wh. and other dona. cons. G. P. MOORE an H. M. 50; Mrs. Whitney, 100; Grover's Estate, by E. P. Bond, 221; 371 00
Milltown, N. B. Cong. ch. and so. and m. c. to cons. Rev. JOHN J. BULFINCH of Perry, Me., and JAMES G. KIMBALL of Calais, Me., H. M. 150 00
Montreal, Can. Am. pres. so. (of wh. fr. Austin Adams to cons. CHARLES DEWEY DAY and WILLIAM MORRIS H. M. 200; IRA GOULD to cons. him an H. M. 100; young men to cons. Rev. JAMES B. BONAR an H. M. 50;) 500 00
Seneca m., m. c. by Rev. A. Gleason, 4 33
Shanghai m., "A friend," 5 00
Tuscarora m., m. c. 3 53

1,218 29

### MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

| | |
|---|---|
| MAINE, | $118 62 |
| NEW HAMPSHIRE, | 47 00 |
| VERMONT, | 59 97 |
| MASSACHUSETTS, | 194 30 |
| CONNECTICUT, | 25 15 |
| RHODE ISLAND, | 5 50 |
| NEW YORK, | 266 90 |
| NEW JERSEY, | 69 65 |
| PENNSYLVANIA, | 220 25 |
| OHIO, | 130 18 |
| INDIANA, | 25 00 |
| ILLINOIS, | 55 00 |
| MICHIGAN, | 7 13 |
| WISCONSIN, | 62 12 |
| MINNESOTA, | 1 40 |
| OREGON TERRITORY, | 11 00 |
| IN FOREIGN LANDS, &c. | 57 60 |
| | $1,366 77 |
| Donations received in July, | 48,346 35 |
| Legacies, | 2,988 88 |
| | $51,335 23 |

☞ TOTAL from August 1st to July 31st, $304,076 05

### DONATIONS FOR THE MISSIONARY PACKET.

Bedford, Ms. A lady, 1 00
Croton, N. Y. A little boy, 30c.; Hattie, 20c.; 50
Lawrenceville, N. J. Mem. of Law. Fem. Sem. 2 00
Newton Corner, Ms. s. s. class, 1 00
Sandwich, Ill. Three little chil. 30

4 80
Previously acknowledged, 28,630 48

$ 28,635 28

### DONATIONS IN CLOTHING, &c.

Cambridge, Vt. A box, fr. sew. cir. (ack. in Aug. fr. Cambridge, Ms.) for Rev. D. Ladd, 28 00

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